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BISHOP COLENSO
ON THE HORNS
OF A DILEMMA



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BISHOP COLENZO

ON THE HORNS OF A DILEMMA.

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CONTENTS.

CHAPTER I.

	PAGE
INTRODUCTION	5

CHAPTER II.

"THE FAMILY OF JUDAH"	10
---------------------------------	----

CHAPTER III.

"THE EXPLANATIONS OF EXPOSITORS CONSIDERED" .	21
---	----

CHAPTER IV.

"THE SIZE OF THE COURT OF THE TABERNACLE COMPARED WITH THE NUMBER OF THE CONGREGATION"	25
---	----

CHAPTER V.

"MOSES AND JOSHUA ADDRESSING ALL ISRAEL" .	35
--	----

CHAPTER VI.

"THE EXTENT OF THE CAMP, COMPARED WITH THE PRIEST'S DUTIES AND THE DAILY NECESSITIES OF THE PEOPLE"	40
---	----

CHAPTER VII.

	PAGE
"THE NUMBER OF THE PEOPLE AT THE FIRST MUSTER, COMPARED WITH THE POLL-TAX RAISED SIX MONTHS PREVIOUSLY"	46

CHAPTER VIII.

"THE ISRAELITES DWELLING IN TENTS"	49
--	----

CHAPTER IX.

"THE ISRAELITES ARMED"	52
----------------------------------	----

CHAPTER X.

"THE INSTITUTION OF THE PASSOVER"	61
---	----

CHAPTER XI.

"THE MARCH OUT OF EGYPT"	67
------------------------------------	----

CHAPTER XII.

"TWO TURTLE-DOVES OR TWO YOUNG PIGEONS"	84
---	----

CHAPTER XIII.

"WAS SAMUEL THE ELOHISTIC WRITER OF THE PENTATEUCH?"	87
CONCLUSION	96

BISHOP COLENZO

ON

THE HORNS OF A DILEMMA.

CHAPTER I.

INTRODUCTION.

BISHOP COLENZO admits that the principles of honest and truthful exposition are admirably laid down in the following extracts:—

“Let the interpreter resolve, with God’s assisting grace, Par. 21.* to be *candid and truthful*. Let him fear not to state honestly the results of his own honest investigations; let him be simple, reverent, and plain-spoken; and, above all, let him pray against that sectarian bias which, *by importing its own foregone conclusions into the word of Scripture, and by refusing to see or to acknowledge what makes against its own prejudices*, has proved the greatest known hindrance to all fair interpretation, and has tended, more than anything else in the world, to check the free course of divine truth.”—*Aids to Faith*: DEAN ELLICOTT. P. 421.

* N.B. The marginal notes refer to the paragraphs of Bishop Colenso’s *Critical Examination of the Pentateuch*.

"There is no attaining a satisfactory view of the mutual relations of science and Scripture till men make up their minds to *do violence* to neither, and to deal faithfully with both. On the very threshold, therefore, of such discussions as the present, we are encountered by the necessity for a *candid, truthful, and impartial* exegesis of the sacred text. This can never be honoured by being put to the torture. We ought to harbour *no hankering after so-called reconciliations*, or allow these to warp, in the very least, our rendering of the record. It is our business to *decipher*, not to *prompt*; to *keep our eyes open* to what the Scripture says, not to exercise our ingenuity on what it *can be made to say*. We must purge our minds at once of that order of prepossessions which is incident to an over-timid faith, and, not less scrupulously, of those *counter-prejudices* which beset a *jaundiced and captious scepticism*. For there may be an *eagerness to magnify*, and even to *invent difficulties*, as well as an anxiety to muffle them up and smooth them over; of which last, the least pleasing shape is an affectation of contempt, disguising obvious perplexity and trepidation. Those who seek the repose of truth had best banish from the quest of it, in whatever field, the spirit and method of sophistry."—*Replies to Essays and Reviews*: REV. G. RORISON. P. 277.

(1) Has Bishop Colenso, in his *Critical Examination of the Pentateuch*, adhered to the principles of honest and truthful exposition as laid down in these extracts? (2) Is he candid and truthful? (3) Is he free from that bias which, by importing its own foregone conclusions into the word of Scripture, and

by refusing to see, or to acknowledge, what makes against its own prejudices, has proved the greatest known hindrance to all fair interpretation? (4) Has he kept his eyes open to what the Scripture says? or (5) has he exercised his ingenuity on what it can be *made* to say? (6) Can we detect in Bishop Colenso's arguments the spirit and method of Fallacy?

These questions *must* be answered, and on the answer depends the soundness or worthlessness of Bishop's Colenso's Biblical criticism. To obtain this answer we must examine, "with our eyes open," the arguments Bishop Colenso has laid before us. We must "watch carefully every step of the argument, See Preface, 1st Part, p. xix. "and test with all the power and skill we can bring Par. 508. "to the work, but yet *honestly and fairly*," the soundness of his inferences. If these are found to be sound, we must admit that it is the "Truth" which takes from us our belief in the veracity of the Bible. If found to be unsound, it is *Bishop Colenso* who would take from us God's word, the Bible—not the *Truth*.

Bishop Colenso has stated the question fairly and openly,—“The account of the Exodus is not historically true.” Moreover, he has given the reason *why* he makes this assertion, viz. because the account of the Exodus contains remarkable contradictions and plain impossibilities. We have, then, here, the three terms of a syllogism, and it is easy to ex-

hibit his argument in that form, for the other premiss follows as a matter of course—viz. narratives which contain remarkable contradictions and plain impossibilities are not historically true. This is a process of reasoning, and when we invert the order in which the reasons are given we have a syllogism:—

<i>Major premiss.</i>	{	Narratives which contain remarkable contradictions and plain impossibilities are <i>not historically true</i> :
<i>Minor premiss.</i>	{	The account of the Exodus contains remarkable contradictions and plain impossibilities : therefore,
<i>Conclusion.</i>	{	The account of the Exodus is <i>not historically true</i> .

This argument is correct in form, and if we admit the premisses to be true we must admit the conclusion to be true also. We will admit the truth of the major premiss, but not of the minor. *That* premiss requires proof. Does the account of the Exodus *really* contain remarkable contradictions and plain impossibilities? If it does, we must acknowledge that it is not historically true. If it does not, we may safely believe it to be true.

And now let us see how Bishop Colenso “proceeds to show, by means of a number of prominent “instances, that the books of the Pentateuch, *in their “own account of the story* which they profess to re-

“late, contain *such remarkable contradictions*, and
“involve *such plain impossibilities*, that they can-
“not be regarded as true narratives of actual, his-
“torical matters of fact.” How, “without stopping
“to speak of the many difficulties which exist in the
“earlier parts of the history, he goes on at once to
“consider the account of the Exodus itself, begin-
“ning with *the very first step of it*, the descent into
“Egypt.” With these words, Bishop Colenso com-
mences the second chapter of the first part of his
book, and his first direct assault on the veracity of
the Pentateuch.

CHAPTER II.

“THE FAMILY OF JUDAH.”

HIS difficulty is this,—Sixty-six souls, which came out of the loins of Jacob,” went down with Jacob into Egypt; and among them were Hezron and Hamul, sons of Pharez, who was a son of Judah by Tamar (who had deceived Judah), widow, successively, of Er and Onan, sons of Judah by a Canaanitish woman, whom he had married about the time when Joseph, at the age of seventeen, was sold by his brethren and taken to Egypt. Judah was three years older than Joseph, and, consequently, about twenty years old when he married; and he was *forty-two years old* when he went with his father into Egypt. For Joseph was then thirty-nine years old, having been appointed governor over all Egypt when he was thirty years old; *and from that time, to the descent into Egypt, nine years had elapsed*, viz. seven of plenty and two of famine. This leaves only twenty-two years for Er and Onan to grow up, marry, and die, and for Pharez to be born (*after*

the death of Er and Onan), grow up, marry, and have two children: which is impossible—therefore the account which names Hezron and Hamul as having been in existence at the time of the descent into Egypt, and includes them in the list of the sixty-six souls “which came from the loins of Jacob,” must be false.

Here, then, we have the first “remarkable contradiction and plain impossibility” Bishop Colenso’s critical examination of the Pentateuch brings to our notice. But if we refer to the Pentateuch itself, we shall see that there is no impossibility whatever in the “story” as there related.* Bishop Colenso’s difficulty is one of his own invention; it arises from his *careless*, not *critical*, examination of the Pentateuch; and on this careless reading he has founded his assertion, that from the time when Joseph, aged thirty, was made governor over all Egypt, to the second year of the famine, *nine years had elapsed*, viz. seven of plenty and two of famine. This assertion involves the assumption that, at the time of Joseph’s appointment to be governor over all the land of Egypt, the first year of the seven years of plenty *had commenced*. But this assumption is directly opposed to the text and tenor of the narrative. Let the reader turn to the 41st chapter of

* I refer to the *English* version used in the Church of England.

Genesis, and read the whole of it *carefully*, weighing well the words he reads. Let him remark (verse 25), that the words, “what God is *about to do*” (viz. to send seven years of plenty), cannot possibly be made to imply “what God *has done*;” that at verse 32, the words, “God *will shortly* bring it to pass,” cannot possibly be made to mean, “God *has already* brought it to pass;” that at verse 35, the words “those good years that come,” speak of good years that are *coming*, not of good years that are *come*; and he will see at once that Bishop Colenso’s assumption is unfounded and false. A careful perusal of the rest of chapter 41 will confirm this view. For there were many things to be done, in order to turn the abundance of the seven years of plenty to meet the wants of the seven years of famine; and we cannot fairly infer that all the events, briefly mentioned, occurred as rapidly as they are told, for time is an essential element in all human actions.

What length of time, then, had elapsed, from Joseph’s appointment as governor over Egypt to the second year of the famine? The narrative does not state the time, but it enables us to obtain an approximation sufficiently correct to show that it relates nothing impossible or contradictory. The statement that Hezron and Hamul, sons of Pharez, were among the “sixty-six souls” who went with

Jacob into Egypt, from which Bishop Colenso infers the falsity of the narrative, will serve to show its credibility. Let us assume that, at the time of the descent into Egypt, Hezron was one year old and Hamul one week old (one day old would be sufficient, as far as the credibility of the narrative is concerned), and that Pharez had married at the age of twenty (he might have married sooner); and that the birth of Pharez took place twenty years after Judah had married the Canaanitish woman, by whom he had Er, Onan, and Shelah. Then, since Judah was twenty years old when he married, it follows that, at the time of the descent into Egypt, he was sixty-one, and Pharez twenty-one years old; and Joseph, who was three years younger than Judah, fifty-eight.

But it is very probable that Judah was under sixty years of age at the time of the descent into Egypt: for if we turn to the 38th chapter of Genesis, we gather from verses 3, 4, and 5, that Judah's three sons by the daughter of Shuah, Er, Onan, and Shelah, were born one after the other as rapidly as possible; that Er and Onan must have married at a very early age; and that the death of Onan must have taken place very shortly after his marriage: for we read at verse 11, that on the death of Onan, Judah said to "Tamar his daughter-in-law, Remain "a widow at thy father's house, till Shelah my son

"be grown: for he said, Lest peradventure he die also, as his brethren did."

The events related in the rest of the chapter, viz. the death of Judah's wife, and the deceit practised on Judah by Tamar, may very well have happened in the course of one year, or less; and we may safely infer from the story itself, that at the birth of Pharez, Judah was not more than thirty-seven years of age. Pharez also may have married early; and we are, surely, well within the bounds of *possibility*, if we assume that he married at the age of sixteen. We may then deduct seven years from the ages of Judah and Joseph, and then it will appear that, at the time of the descent into Egypt, Judah was fifty-four, and Joseph fifty-one years of age.

Levi, who was one year older than Judah, died at the age of one hundred and thirty-seven years, consequently eighty-two years after the descent into Egypt. Joseph died at the age of one hundred and ten; fifty-nine years after the descent into Egypt. Now let us see how these ages will agree with what is related, not only in the 50th chapter of Genesis, but also with what we read in the 6th chapter of Exodus, respecting the genealogy of Moses and Aaron. And first, as respecting Joseph. It is stated (Gen. L. 23), "that Joseph saw Ephraim's children of the third generation: the children also of Machir,

the son of Manasseh, were brought up on Joseph's knees.” There is no difficulty here; for Manasseh and Ephraim were both born to Joseph “before the years of famine came;” and since Joseph lived fifty-nine years after the commencement of the years of famine, they must have been, at least, sixty years of age, and probably older. And now as to Levi, from whom Moses and Aaron derived their descent. Levi died eighty-two years after the descent into Egypt. We may assume — for the assumption does not imply an *impossibility* — that Levi begat Jochebed, the mother of Moses and Aaron, two years before his death; and as Moses was eighty years of age at the time of the Exodus, it follows that Jochebed was fifty-five years old at the birth of Moses, and fifty-two at the birth of Aaron.

We are not to permit “any hankering after so-called reconciliations to warp, in the very least, our rendering of the record;” but at the same time, we are undoubtedly bound, when we examine into the truth or falsity of any account, whether of figures or of facts, to use our best efforts, “*fairly and honestly*,” to show the account to be true. We have done this; and the result is, that there is no contradiction or impossibility whatever in the account of the descent into Egypt, and that Bishop Colenso has failed entirely in his attempt to throw discredit on the narrative as it stands in the Book of Genesis. It will

be well worth while to examine (as Bishop Colenso wishes us to do) every step of his argument in this his first assault on the veracity of the Mosaic history, as it will give us a clear insight into Bishop Colenso's mode of arguing, and the manner in which he conducts his inquiry after truth.

We detect fallacy at once, viz. the fallacy of a false assumption employed as a premiss. His argument is based on the proposition that “Judah was forty-two years old at the time of the descent into Egypt.” He gives the reason why he asserts this, viz. because Judah was three years older than Joseph, who was thirty-nine. We can easily supply the suppressed premiss (the major premiss), and the syllogism will stand thus :—

<i>Major</i> <i>premiss.</i>	{	He who is three years older than his brother,
	{	who is thirty-nine, must be forty-two years
	{	old :
<i>Minor</i> <i>premiss.</i>	{	Judah was three years older than his brother
	{	(Joseph), who was <i>thirty-nine</i> :
<i>Conclusion.</i>		Therefore, Judah was forty-two years old.

And he proves the truth of the minor premiss, viz. that Joseph was thirty-nine, by giving as the reason the assertion that Joseph was thirty years old when he stood before Pharaoh as governor over all the land of Egypt; and from that time to the descent into Egypt nine years had elapsed; viz. seven of

plenty and two of famine. We will exhibit this as a syllogism :—

<i>Major premiss.</i>	{	He who was thirty years old, nine years before the descent into Egypt, must have been thirty-nine years old at the time of the descent into Egypt :
<i>Minor premiss.</i>	{	Joseph was thirty years old nine years before the descent into Egypt : therefore,
<i>Conclusion.</i>	{	Joseph was thirty-nine years old at the time of the descent into Egypt.

But we have shown, beyond all doubt, that more than nine years elapsed, *according to the story*, from the time that Joseph, aged thirty, was appointed governor over all Egypt, to the second year of the famine, which succeeded the seven years of plenty. Therefore, the minor premiss in the above syllogism is false ;* and therefore the conclusion is false ; and therefore the assertion that Judah was forty-two years

* When any one is tried for an offence against the law of the land, the *indictment forms the minor premiss of a syllogism*, of which the law furnishes the major premiss. For example :—

Major. All murderers deserve death :

Minor. A. (the prisoner at the bar) is a murderer :

Conclusion. Therefore, A. deserves death.

The truth of the major premiss is admitted, and if the evidence adduced establishes the truth of the minor premiss, the conclusion is true also : if it fails, A. must be acquitted. It would be easy to show that our perception of justice, or of injustice, springs from our reasoning power.

old at the time of the descent into Egypt, which is the conclusion of the preceding syllogism, is false also, and Bishop Colenso’s argument is worthless.

A word about fallacy. Archbishop Whately defines fallacy to be, “any unsound mode of arguing, “which appears to demand our conviction, and to be “decisive of the question in hand; when in fairness “it is not.” And he includes, under the name of fallacy, “any false assumption employed as a “premiss.”

In the Third Book of the *Elements of Logic*, Archbishop Whately shows the various forms of fallacy; but he has not noticed the result of using unsound arguments: viz. that when we reason unsoundly, we put ourselves on the horns of a dilemma. For either we *know*, or we do *not* know, that our arguments are unsound. If we *know* them to be unsound, we are dishonest. If we do *not* know them to be unsound, we show either deficiency of reasoning powers, or carelessness in the use of them, or ignorance of the subject on which we reason, &c. &c. Each horn has many branches, and each branch many points; and on one or the other of these we inevitably find ourselves the moment we swerve in the least from honest, sound, true reasoning.*

* We have the first fallacy in the third chapter of Genesis:—

1 “Now the serpent was more subtil than any beast of

From this unpleasant position there is no escape, but on one condition. We must "acknowledge our transgression;" and if we cannot, will not do this, the truth is not in us.

We will defer, until later, the inquiry as to how Bishop Colenso has observed the principles of honest and truthful exposition. But we must notice at once, that in his summary of the events which occurred in the life of Judah, before the descent into Egypt, Bishop Colenso has made a statement which is not in accordance with the story. He states that Judah's third son (Shelah) "grew to maturity, but Par. 20. *declined* to take his brother's widow to wife." Now, it is clear from the "story" itself, that Shelah never was asked to take his brother's widow to wife; and the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die.

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The *reasoning* of the serpent, put in other words, stands thus:—

Disobedience to the command of God will not incur punishment (death), because disobedience to God's command

therefore the statement that he declined to do so is a pure invention of Bishop Colenso. It is true that it matters not, as far as Bishop Colenso's "difficulty" is concerned, whether he declined or not; but it shakes the confidence we are disposed to place in the author, when we find that his statements cannot be entirely relied on.

will make you as gods, knowing good and evil; and no one who is as a god, knowing good and evil, will incur punishment.

Syllogism.

<i>Major prop.</i>	{ No one who is as a god, knowing good and evil, will incur punishment:
<i>Minor prop.</i>	{ Disobedience to God's command will make you as gods, knowing good and evil:
<i>Conclusion.</i>	{ Therefore, disobedience to God's command will not incur punishment.

Here the fallacy is in the major proposition, which is very plausible and sounds like truth, but *must* be false; for we must admit the truth of the minor proposition ("Behold, the man *is become* as one of us, to know good and evil:" Gen. iii. 22), and if *both* propositions are true, the conclusion will be true also. But the conclusion is false, because disobedience *did* incur punishment; therefore, the major proposition must be false. The serpent suppressed an important part of his major premiss, which, fairly stated, runs thus:—No one who *by disobedience to God's commands* has become as a god, knowing good from evil, will incur punishment: and thus stated, the argument begs the question.

CHAPTER III.

“ THE EXPLANATIONS OF EXPOSITORS CONSIDERED.”

WE might pass over Bishop Colenso's third chapter without notice, for it is irrelevant; but that very fact requires our attention, as throwing light on Bishop Colenso's manner of conducting his inquiry as to the historical truth of the Mosaic history. It is not straightforward; for, instead of continuing his examination of the account of the Exodus, he devotes the whole of his third chapter to show how good men (Hävernicks, Scott, Kurtz, Hengstenberg, and Poole) will do violence to the plain meaning of Scripture in order to evade the “difficulty” about the birth of Hezron and Hamul. This digression might be allowed if Bishop Colenso had returned to his subject, but he does not do so. His fourth chapter is concerning “the size of the court of the “tabernacle compared with the number of the congregation,” which, in the present state of the argument, has nothing to do with it. The fifth chapter is equally irrelevant (Moses and Joshua addressing

all Israel), and the same may be said of the sixth, seventh, and eighth chapters, and it is only when we get to the ninth chapter that we find a resumption of the argument commenced in the second chapter. The attention of the reader is thus drawn off from the matter in hand, viz. the account of the Exodus; and when he returns to it he finds himself more than half inclined to accept the other difficulties in the account of the Exodus which Bishop Colenso lays before him in his ninth and subsequent chapters, as hopelessly insuperable. For Bishop Colenso has shown him the contradiction and impossibility (!) involved in the account of the descent into Egypt, and has demolished (in a manner which the reader must acknowledge as displaying the possession of considerable reasoning power) the arguments of the five good men who have done violence to the plain meaning of Scripture in their attempt to explain this contradiction and impossibility. Bishop Colenso has shown him that the court of the tabernacle, with its area of 1692 square yards, would not have held 600,000 people, much less 2,000,000—that Moses and Joshua could not have addressed "all Israel," because the children would have made a noise which would have drowned their voices—that the camp must have been as large as London, and that the priest had to carry a bullock every day from the centre of the camp to the outskirts, a distance of

six miles—that the number of the persons who *voluntarily* gave gold, silver, &c., to make the sanctuary, corresponded exactly with the number of men able to go forth to war, as ascertained at the first muster, which took place six months *after* the building of the sanctuary, *if* each person had only given half a shekel of the sanctuary,—and, lastly, that the Israelites *could not* have lived in tents, because each man and woman had a “kneading trough” on his back, and the oxen of the Israelites were not used to carrying burdens. Now, with all these difficulties raised and proved by a Bishop of the Church of England, who “believes it is his duty to secure for the Bible its due honour and authority, and save its devout readers from ascribing to it attributes of perfection and infallibility,” the possibility of the account of the Exodus, when again taken up, being found not absolutely incompatible with truth, appears to the devout reader to be very small.

Preface,
Part I.
p. xxxiv.

Bishop Colenso’s manner of conducting his inquiry is the cause of all this confusion, and it leads him here into the fallacy of irrelevant conclusion. Now, the fallacy of irrelevant conclusion is this: we prove something which has *some* connexion with the matter in hand, but is not *exactly* the matter in hand, but to careless readers, or hearers, it passes for it, or, at all events, disposes us to view it as properly *belonging* to the matter in hand, while, in

fact, it draws our attention *from* the matter in hand. For example, we have nothing to do with the comments of Scott, Hengstenberg, &c., we are concerned solely about Bishop Colenso's critical examination of the Pentateuch, with his arguments and his conclusions; but his triumphant demolition of the feeble arguments adduced in explanation of the "difficulty" about Hezron and Hamul inclines us to accept this proof of the weakness of Scott's and Hengstenberg's conclusion, as a proof of the soundness of his own. Then follows the discussion about the size of the court of the tabernacle, which has very little to do with the Exodus; then, "Moses and Joshua addressing all Israel;" then, "the extent of the camp;" then, "the number of the people at the first muster compared with the poll-tax raised six months previously;" then, "the Israelites dwelling in tents." Now all these matters are *connected* with the history of the Exodus, but have nothing to do with the Exodus itself. Since, however, it has pleased Bishop Colenso to touch on these different matters before continuing his critical examination of the account of the Exodus, we must needs follow him, and will now see what he has to say about "the size of the court of the tabernacle compared with the number of the congregation."

CHAPTER IV.

“THE SIZE OF THE COURT OF THE TABERNACLE
COMPARED WITH THE NUMBER OF THE CONGREGATION.”

BISHOP COLENZO commences his fourth chapter with the following quotation from Levit. viii. 1-4:—

“And the Lord * spake unto Moses, saying,
gather thou all the congregation together unto the door of
the tabernacle of the congregation. And Moses did as the
Lord commanded him; and the assembly was gathered together
unto the door of the tabernacle of the congregation.”

Bishop Colenso comments on this quotation from Leviticus as follows:—The words, “all the congregation,” must, he affirms, include everybody—warriors, women, children, and old men; but he will not press the word “all,” and proposes that we should “confine our attention, for the present, to
“the 603,550 warriors. This vast body of people,
“then, received on this occasion, and on similar

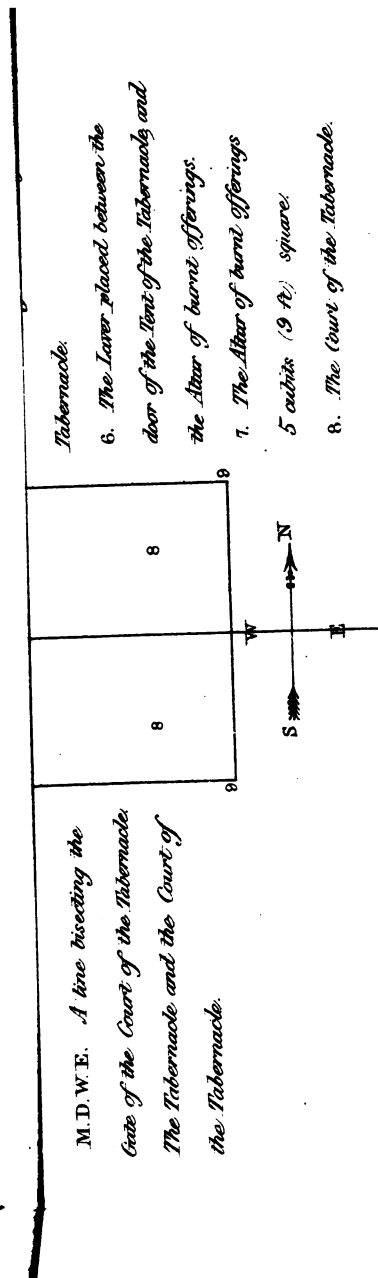
* Bishop Colenso uses the name, Jehovah; I take the words as I find them in the English version.

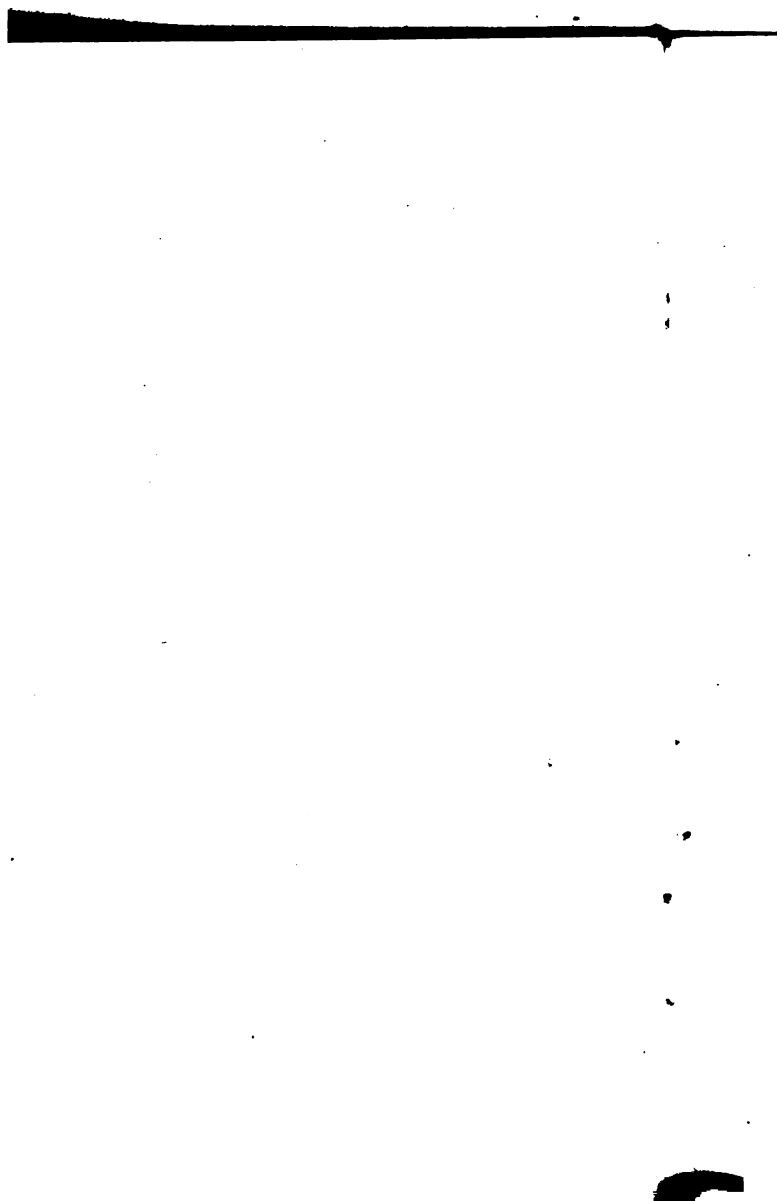
26 “*The Size of the Court of the Tabernacle*”

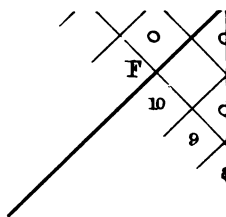
Par. 34. “occasions, as we are told, an express command
“from *Jehovah Himself* to assemble ‘at the door of
“the tabernacle of the congregation’ As the
“text says distinctly ‘at the door of the tabernacle,’
“they must have come *within the court*. And this,
“indeed, was necessary for the purpose for which
“they were summoned on this occasion; namely,
“to witness the ceremony of the consecration of
“Aaron and his sons to the priestly office. This
“was performed *inside the tabernacle itself*, and
“*could only, therefore, be seen by those standing*
“*at the door*.”

This statement of Bishop Colenso is directly contradicted by what we read in Exod. xl. Part of the ceremony of consecration, which “all the congregation” were called to witness, consisted in the sacrifice by fire of parts of a bullock and the whole of a ram, cut in pieces and burnt, *with the fat*; and the altar on which these offerings were burnt was *not inside the tabernacle*. Here are verses of the 40th chapter of Exodus, which are conclusive:—

- 1 “And the Lord spake unto Moses, saying,
- 2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.
- 3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.
- 4 And thou shalt bring in the table, and set in order







the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the *altar of the burnt offering before the door of the tabernacle of the tent of the congregation.*

7 And thou shalt set the laver *between* the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court *round about*, and hang up the hanging at the court gate.

26 And he (Moses) put the golden altar *in* the tent of the congregation before the veil.

28 And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation.

30 And he set the laver *between the tent of the congregation and the altar*, and put water there, to wash withal.

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses.

33 And he reared up the court *round about the tabernacle and the altar*, and set up the hanging of the court gate."

From these verses it is clear that Bishop Colenso has not read carefully the words of the book

he professes to examine critically. The whole statement is false. The ceremony of the consecration of Aaron and his sons to the priestly office is prescribed in the 29th chapter of Exodus; and in the 8th chapter of Leviticus we are told how Moses performed it in the presence of the congregation. We have seen, from the verses I have quoted from the 40th chapter of Exodus, that the altar of burnt offerings was placed *before the door* of the tabernacle; and a moment's thought would have shown Bishop Colenso that it could not possibly have been placed *inside the tabernacle*, because the tent of the tabernacle was covered with skins. (See Exod. xxxvi. 19.) Moreover, the altar of burnt offerings was five cubits (nine feet) square (Exod. xxxviii. 1), and the tabernacle itself only ten cubits wide (eighteen feet); so that the tabernacle would have been half filled by the altar, even supposing there had been no covering of skins to prevent its being used.

On this false assumption (to call it by no stronger name) Bishop Colenso founds his argument, by which he tries to show that the Mosaic narrative requires us to believe that God had given a command which could not possibly be obeyed, viz. that the people were to be gathered together—all the congregation—to witness the ceremony of the consecration of the priests (Aaron and his sons); which ceremony was to take place inside the tabernacle itself! and which,

therefore, nobody could see. *It is contrary to the words of the text*; and any intelligent, tolerably well-taught Sunday-school boy, would be able to correct Bishop Colenso, without a moment's hesitation. What follows is simply absurd. Bishop Colenso proceeds as follows:—"Now the whole Par. 36.
 "width of the tabernacle was ten cubits, or eighteen
 "feet. Allowing *two feet* in width for each full-
 "grown man, nine men could just have stood in
 "front of it. *Supposing, then*, that all the con-
 "gregation of adult males (the 603,550 warriors)
 "had given due heed to the Divine command, and
 "taken their stand side by side, as *closely as pos-*
 "*sible*, in front, not merely of the door, but of the
 "whole end of the tabernacle, *they would have*
 "*reached*, allowing eighteen inches between each
 "rank of nine men, *for a distance of nearly*
 "TWENTY MILES!!"

Bishop Colenso then proceeds to show that 603,550 persons could not possibly stand on 1692 square yards of ground; and he ends his fourth chapter with the following words:—"It is incon- Par. 38.
 "ceivable how, *under such circumstances*, 'all the
 "assembly'—the whole congregation—could have
 "been summoned to attend at the door of the taber-
 "nacle, by the express command of Almighty God."
 The only thing inconceivable is, how Bishop Colenso could write such nonsense. I will now show how

the whole congregation of two millions of people could have been so *gathered together* before the door of the tabernacle of the congregation, that the most distant spectator could not have been further from the tabernacle than *half a mile*, instead of nearly twenty miles; "or," as Bishop Colenso tells us, "more accurately, 33,530 yards."

We must first form some notion of the tabernacle and its court, and I refer the reader to Plate 1 at the end of this volume. Beyond the dimensions of the court, and of the tent of the tabernacle, there is nothing expressly stated in the chapters of Exodus which relates to the building of the tabernacle, to enable one to state confidently the position of the tent of the tabernacle. I have assumed that the ark of the covenant occupied the middle of the court, and a position equidistant from the end and sides of the tabernacle. I have placed the vail at the centre of the tabernacle, and the altar of burnt offerings half way between the gate of the court and the door of the tent of the tabernacle, and the "laver" half way between the altar of burnt offerings and the door of the tent of the tabernacle. I will notice presently the figure in front of the door of the court of the tabernacle.

It is evident, then, that Bishop Colenso's interpretation of the words, "unto the door of the tabernacle," is wrong. For if the head of the column of

men, 6 yards wide and 33,550 yards long, had stood close to the door of the tabernacle, *the people must have stood on and in the altar and laver*, and the sacrifices could not have been performed. That *some* portion of the congregation entered the court is very probable, and there would be space on the north and south sides of the altar for the leaders of the congregation; and that they *did* enter the court is implied in the 22nd verse of the 18th chapter of Numbers:—“Neither must the children of Israel *henceforth* come nigh the tabernacle of the congregation, lest they bear sin, and die.”

Now let the reader look at Plate 2. A C B D represents a square—a four-sided figure, having all its sides equal and all its angles right angles. The lines A B, C D, are the diagonals. Each diagonal divides the square into two equal triangles, and bisects the opposite angles from and to which it is drawn. Therefore, the two diagonals bisect each other; and the four triangles, viz. A E D, D E B, B E C, C E A, are all equal to each other, and the four angles at E are all right angles. Now, if we bisect the four sides of the square A C B D at F G H K, and draw the lines F G H K, we have the four squares, F E K D, F E H A, H E G C, G E K B, all equal to each other. And the triangles, F F A, K E B, are equal to each other, and are together equal to the square D F E K.

The reader will perceive, on looking at Plate 2, that the sides of the square A B C D are divided into twenty equal parts; the number of small squares contained in the whole square is therefore $20 \times 20 = 400$. And as the side A D forms one *side* of twenty squares, so the diagonal C D forms the *diagonal* of the same number of squares.

Now let the reader imagine the triangle A B D, Plate 2, placed on the line K L, Plate 1, with the angle at D close to the centre of the gate of the court of the tabernacle, and the diagonal C D coinciding with the line K L. The diagonal of each of the small squares in Plate 2 is assumed to be 18 inches, the *depth* of a row of people; and the space from shoulder to shoulder also 18 inches. The squares on the semi-diagonal E D are ten in number, and give the length of E D = 5 yards. Now, the sum of ten rows of squares or men, beginning with one, and increasing the number by adding two to the preceding number, 1, 3, 5, 7, 9, 11, 13, &c., will be found to be equal to the square of the number of rows, or ranks, viz. $10 \times 10 = 100$. But the number of small squares in the whole square, A B C D, is 400: therefore the sum of the ten rows of squares (or people) is equal to the number of small squares contained in the square F E K D; which is one quarter of A B C D: but the square, F E K D, is equal to *half* the triangle A B D; therefore the number of

the squares (or standing-places) in the triangle A B D is equal to twice the square of the number of squares on the semi-diagonal, D E.

I have gone into all this detail that the reader may be thoroughly able to perceive that the result I will now show him is one about which there can be no doubt whatever. Let the line E D be 500 yards, and this length of semi-diagonal will give a right-angled equilateral triangle, having a base of 1000 yards, and sides of (each) 707-8 yards. And as there are two ranks in each yard, the whole number of ranks will be 1000: the square of 1000 (1000×1000) is 1,000,000. But this sum, we have just seen, is only *half* of the triangle; therefore, instead of there being an impossibility in placing 603,550 men in front of the door of the tabernacle, it is clear that *two millions of people*, each having a space of 18 inches wide by 18 inches deep, might have been placed in the form of a right-angled isosceles triangle, and the most distant of all that number only 708 yards from the centre of the gate of the court.*

* It will be objected, and with perfect truth, that as the distance from the centre of the altar of burnt-offerings to the centre of the gate of the court of the tabernacle is about twenty-two feet, and the whole breadth of the gate of the court only thirty-six feet, that the angle formed by two straight lines drawn from the centre of the altar to the sides of the gate of the court will be less than a right angle, and therefore, if the lines are produced they will cut the sides D A,

“ The express command of Almighty God ” was, then, one which there was no difficulty whatever in obeying ; and Bishop Colenso’s attempt to shake the credibility of the command having been obeyed, by a statement which is false and a suggestion which is absurd, tends only to shake our trust in him as a “ candid, truthful, and impartial expositor of the Sacred Text,”

There is no argument, properly so called, to be discovered in Bishop Colenso’s remarks on the size of the court as compared with the number of the congregation. He does not attempt to *prove* his assumption that the ceremony of consecration took place *inside* the tabernacle. We are to take it on his authority (together with the column of men gathered together to the extent of nearly twenty miles) as a result of “ *matter-of-fact inquiries, which form the basis of his whole argument.*”

We may pass on to the next chapter.

D B, of the triangle A B D, and of the extremities of the base, A B. Thus a large number of the congregation standing at and about A and B would be unable to see the altar. To this objection I reply, that I did not feel inclined to place the altar in any other position than that in which it appeared naturally to come. There is plenty of room for all on the extremities to gather behind the base-line A B in front of the gate of the court. Moreover, my object is merely to show the *possibility* of a very large number of people being assembled in a much smaller space than would at first sight appear probable.

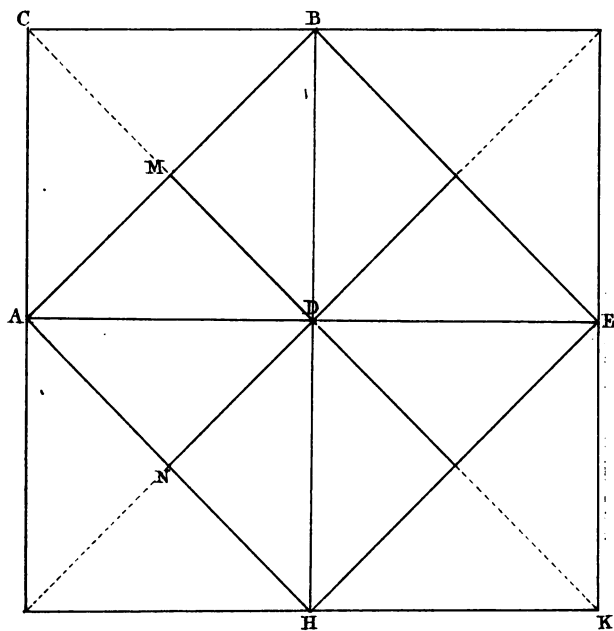
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CHAPTER V.

“MOSES AND JOSHUA ADDRESSING ALL ISRAEL.”

BISHOP COLENZO'S fifth chapter is concerning Moses and Joshua addressing *all Israel*, which he pronounces impossible. “We must suppose,” Bishop Colenso says, “that at least the great body of the congregation,” (and he quotes Kalisch, Kitto, and Robinson, to show that the whole number, including men, women, and children, amounted to 2,500,000), “was present, and able to hear the words of awful moment” (“the words of the Law;” see Josh. viii. 34, 35) “which Joshua addressed to them.” Now, as Bishop Colenso has no notion of any other formation for assembling large bodies of men than that of a column, very narrow in front and very long, and as he has shown that 603,550 people, formed nine men in front, would cover a length of nearly twenty miles, 2,500,000 people, formed nine in front, would form a column at least eighty miles long; and it would, certainly, have been impossible for Moses or Joshua to have made themselves heard from one

end to the other of a column of such unusual length.

But here, again, the text is against Bishop Colenso, who, if he had read the 32d verse of the 8th chapter of Joshua, could not have failed to perceive that the writer of the Book of Joshua had forestalled his difficulty. The formation is implied in the following verse:—

“And *all Israel*, and their *elders*, and *officers*, and their *judges*, stood on this side of the ark and on that side before the priests the Levites; which bare the ark of the covenant of the Lord, as well the stranger, as he that was born among them; *half of them* over against Mount Gerizim, and *half of them* over against Mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel.” (Josh. viii. 33.)

When Moses (or Joshua) addressed the people of Israel—all the congregation—(which appears to have happened frequently)—he stood then in the centre of the congregation; with *half* of them (of the whole congregation) on *this side*, and half of them on *that side*. Common sense points out that these halves are halves of a square. Let the reader turn to Plate 3, in which A C B D represents one of four squares placed two and two; and A B E H, another square, formed by the diagonal of A C B D and of the other three squares, viz. A B, B E, E H H A. Let

A B represent a length of 600 yards, and the half of the diagonal, D C, viz. D M, will represent a length of 300 yards. This will give 600 ranks or rows of people, beginning at D with one, and increasing by two, viz. 1, 3, 5, 7, 9, 11, 13, &c. I have shown that the number of persons who can be placed in a right-angled equilateral triangle is equal to twice the square of the number of places on the semi-diagonal, or perpendicular to the base, which is equal to half the base of a right-angled equilateral triangle. Therefore, in a triangle of the dimensions given above, we can place $600 \times 600 = 360,000 \times 2 = 720,000$ persons; and the whole number in the square A B E H will therefore be $720,000 \times 4 = 2,880,000$.

Now, D M (Plate 3) represents a length of 300 yards; and the reader will perceive that it is one side of the square M D N A, of which A D is the diagonal, the length of which we can find, for the square of A D (the hypotenuse of the right-angled triangle A M D) is equal to the squares of A M, M D (or twice the square of M D; for A M and M D are equal): but the square of M D (viz. 300 yds. \times 300 = 90,000) multiplied by 2, is 180,000; which is the square (*very* nearly) of 430 yds.; for 430×430 gives 184,600. The greatest distance, then, from the centre of the square, A B E H, to the outside, is less than a quarter of a mile; at which distance, any person gifted with a good, clear,

strong voice, and distinct utterance, may make himself distinctly heard, without the aid of a miracle; which would certainly have been necessary, if Moses had addressed a column of persons eighty miles long. The reader will remember that the square A B E H provides a space of 18 inches by 18 inches for 2,880,000 persons, which includes infants from one month old and upwards. I need hardly point out that a great many children would be in the arms of their mothers and fathers, and that, therefore, the space occupied by the whole congregation would be much less than I have assumed. I will not go into the question of the length of time it would take to read all the law, and the blessings and cursings. We are told that Moses (or Joshua) *did* read or speak, by command of God, to the whole congregation. And we have seen, in two instances, that the command of God implied nothing impossible to be obeyed. I infer, then, that when Moses (or Joshua) is said to have addressed the people, and read all the law, &c., that what he did was perfectly possible.

Bishop Colenso asserts, that it is "implied in the story" that Joshua read all the words of the law on the very same day on which he had written a copy of the law of Moses upon the stones set up in Mount Ebal. This is not true. Let the reader turn to Joshua, chap. viii., and read for himself, beginning

at verse 30, to the end of the chapter. He will see that no inference whatever can fairly be drawn as to the length of time required for, or taken up with, the several operations there described; and seeing this will enable him to estimate the value to be attached to this, or any other, of Bishop Colenso's inferences.

CHAPTER VI.

“ THE EXTENT OF THE CAMP, COMPARED WITH THE
PRIEST’S DUTIES AND THE DAILY NECESSITIES OF
THE PEOPLE.”

CHAPTER VI. of Bishop Colenso’s book relates to
“ the extent of the camp, compared with the priest’s
duties and the daily necessities of the people.”

Bishop Colenso estimates the number of the people of Israel at 2,000,000, and imagines that they formed a vast encampment, more than a mile and a half across in each direction. Hence, the refuse and the ashes of the sacrifices would have to be carried by the priests three quarters of a mile to the outside of the camp. Bishop Colenso estimates the area of this camp at 1652 acres; which he thinks too small, and prefers “ the more reasonable allowance of Scott, “ who says, ‘ the encampment is computed to have “ formed a moveable city, twelve miles square.’ In “ that case the offal of the sacrifices would have to “ be carried six miles by Aaron and his sons, as the

"tabernacle was placed in the centre of the camp." Bishop Colenso then raises difficulties about sewerage, water, wood, &c.

The text is again against Bishop Colenso's account of the camp. Let the reader turn to Num. ii. and read the whole of it. He will see that the camp was not one huge agglomeration of 2,000,000 of people, but consisted of five distinct camps. Verse 2 says:—

"Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: *far off* about the tabernacle of the congregation shall they pitch."

1. The standard of the camp of Judah was on the east, and included the tribes of Judah, Issachar, and Zebulon. Verse 9,—“All that were numbered in the camp of Judah were 186,400. These shall first set forth.”

2. The standard of the camp of Reuben was on the south side, and included the tribes of Reuben, Simeon, and Gad: the whole number, 151,450.

3. On the west side was the standard of the camp of Ephraim, including the tribes of Ephraim, Manasseh, and Benjamin. Total, 108,100.

4. The standard of the camp of Dan was on the north side, and included the tribes of Dan, Asher, Naphtali. Total, 157,600.

5. The tabernacle was placed in the centre of these four camps, and the Levites camped round it. Their places are pointed out in the 3rd chapter of Numbers. “The families of the Gershonites pitched their tents on the west side of the tabernacle. Their number, from a month old and upward, was 7500; and the males, from thirty years old and upward, had charge of the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tent, and the hangings of the court, and the curtain of the door of the court.”

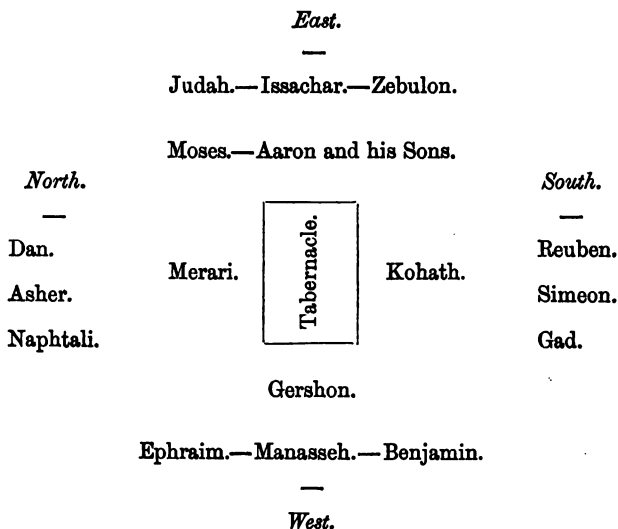
The families of the sons of Kohath pitched on the south side; and their number, from a month old and upward, was 8600; and those from thirty and upward had charge of the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary, and the hanging, and all the service thereof.

The families of Merari pitched on the north side of the tabernacle, and their number, from a month upward, was 6200; and those from thirty and upward had charge of the boards, and the bars, and the pillars, and the sockets, and all the vessels of the tabernacle, and the pillars of the court, and their sockets, and their pins, and their cords.

“But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping

the charge of the sanctuary for the charge of the children of Israel: and the stranger that cometh nigh shall be put to death." (Num. iii. 38.)

According to what we read in the 2nd and 3rd chapters of Numbers, the camp, or rather camps, would appear to have been placed in the following form:—



I have not attempted to show the order in which the four camps, north, south, east, and west were placed, as there is nothing in the Pentateuch to warrant such an attempt. The order of march is given in Num. x. 11–28.

There are some passages in Leviticus relating to *sewerage*. In Lev. xvii. 13, it is ordered, that he who hunteth and catcheth any beast or fowl that may be eaten, shall even pour out the blood thereof, and *cover it with dust*. And we find that similar measures were taken with everything which would prove offensive. (Deut. xxiii. 12, 13.)

As to the plentiful supply of water, which Bishop Colenso doubts, we may infer that they had enough, from the fact that in the account given of the journeyings in the desert, in Num. xxxiii., Rephidim is especially mentioned as *not having water*. No notice is taken of any deficiency of water at the other halting-places.

Canon Stanley, from whose book (*Sinai and Palestine*) Bishop Colenso quotes, states that “everywhere there are signs of the action of water:” and he states also that trees and shrubs still grow in the desert. It is perfectly possible that at the time of the Exodus, when the promised land, now desolate, was “flowing with milk and honey,” that the “wadys” described by Canon Stanley as bearing all the appearances of dried-up beds of rivers, afforded abundant supplies of water; and that the ground, which still bears trees and shrubs, supplied the requisite fuel.

“And ye shall take you on the first day the boughs of *goodly* trees, branches of palm-trees, and

the boughs of *thick* trees, and willows of the *brook*."
(Lev. xxiii. 40.)

Bishop Colenso's extraordinary ignorance of what is written in the book he criticises is evidently again, in this case, the cause of his perplexity. His objections are, again, utterly unfounded and absurd.

CHAPTER VII.

“ THE NUMBER OF THE PEOPLE AT THE FIRST MUSTER,
 COMPARED WITH THE POLL-TAX RAISED SIX
 MONTHS PREVIOUSLY.”

BISHOP COLENSO'S seventh chapter relates to the number of the people at the first muster, compared with the poll-tax raised six months previously.

Bishop Colenso again makes “difficulties,” and the process in this chapter consists in quoting the 13th verse of the 30th chapter of Exodus, and *leaving out* the words of the verse which explain its meaning. Bishop Colenso gives the verse as follows:—

“ This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary :— an half shekel shall be the offering of Jehovah.” (E. V. The Lord.)

Bishop Colenso objects to the use of the term “shekel of the sanctuary,” as being an unknown value; but he has left out (purposely, it would almost seem) a parenthesis which fills up the blank I have

left in the verse above; in which the shekel of the sanctuary is defined as consisting of “twenty gerahs.” (See Exod. xxx. 13.) Now, the “gerah” must have been an existing well-known value; for if not, it would have required a definition: and the “bekah” mentioned Exod. xxxviii. 26, “half a shekel, after the shekel of the sanctuary,” must have been a well-known term, expressing a value of ten gerahs. Here, again, Bishop Colenso shows his unfitness for the office of expositor; and this time we detect something not unlike dishonesty.

Some German commentators have muddled up the *atonement-money*, which was to be paid *when* the people—*males from twenty years and upwards*—were numbered (see Exod. xxx. 12), with the *offerings* of gold and silver and brass, &c. &c. for the purposes of the sanctuary. These were perfectly voluntary. “Speak unto the children of Israel, that they bring me an offering: *of every man that giveth it willingly with his heart* shall ye take my offering.” (Exod. xxv. 2.) And the sum, “as it was counted,” of the gold and silver and brass, so given, is stated in Exod. xxxviii. 21–29; and this sum was found to be equal to a “bekah” for every man; that is, half a shekel, after the shekel of the sanctuary, for every one that (afterwards) went up to be numbered, from twenty years old and upwards, viz. for 603,550 men.

More than half of Bishop Colenso's seventh chapter is devoted to refuting the views on the matter in hand of Kurtz, Hävernicks, and others ; which is not to the purpose. But it enables us to find Bishop Colenso's rule for “making a difficulty,” which is simply this. “Extract from any author, or authors “ (the more the better), one or more unsound arguments on any given subject. Show them to be absurd, and then adopt them as the only arguments “ which can be adduced in support of the truth of “ the proposition to which you object.”

CHAPTER VIII.

“THE ISRAELITES DWELLING IN TENTS.”

BISHOP COLENZO objects to tents, that they were cumbrous articles to carry, especially when it is remembered that the Israelites had to carry their unleavened bread, their children, and domestic utensils; and last, and not least (for Bishop Colenso never loses sight of it), their *kneading-troughs* bound up in their clothes. Moreover, these tents were heavy, being made, Bishop Colenso tells us we must suppose, of hair—or rather, he adds, of *skins*. And then, 2,000,000 people would require 200,000 tents—family tents, not made merely for soldiers and travellers. And one ox might have carried one such tent, with its pole and cords; and so they would have required 200,000 oxen: but oxen, Bishop Colenso adds, are not usually trained to carry goods upon their backs as pack-oxen, and *will by no means do so* if untrained. And so Bishop Colenso proves that they could not have had any tents. How, indeed, he Par. 55. asks, could they have got them? for they were living in *houses* in Egypt, not in tents.

To meet this we may suggest,—1st, that the kneading-troughs were evidently portable, and could not have in any way resembled those now used in English families who like home-made bread. 2dly, we might suggest camels as better fitted for carrying luggage than untrained oxen. 3dly, we may suggest that the Israelites were able to make "fine twined linen." 4thly, that their *houses* in Egypt may have been tents; for we read, Num. xvi. 32, that "the earth opened her mouth and swallowed up all the men that belonged to Korah, and their *houses*, and all their goods." "Get you up from about the *tabernacle* of Korah, Dathan, and Abiram," v. 24. "Depart, I pray you, from the *tents* of these wicked men," v. 26. "And Dathan and Abiram came out and stood in the door of their *tents*, and their wives, and their sons, and their little children," v. 27. 5thly, That at this day we cannot pretend to say precisely what these tents were like; for we read, Exod. xxvi. 1: "Moreover, thou shalt make the *tabernacle* with ten curtains of fine twined linen;" and verse 7, "And thou shalt make curtains of goats' hair, to be a covering *upon the tabernacle*." Verse 13, "And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the *tent*, it shall hang over the *sides of the tabernacle* on this side and on that side, to cover it." And again, Exod. xl. 29: "And he put the altar of

burnt offering by the door of the *tabernacle* of the *tent* of the congregation ;” and v. 34, “Then a cloud covered the *tent* of the congregation, and the glory of the Lord filled the *tabernacle*.”

From these passages it is evident that our greatest Hebrew scholars are not possessed of perfect knowledge of the Hebrew language, and that there are many words in it of which the sense is lost : but there can be no doubt that the words (and sentences) which puzzle us were perfectly clear and intelligible to those to whom they were originally addressed.

Dr. Johnson defines *tabernacle*, “a temporary habitation, a casual dwelling.” And he defines the word *tent*, “a soldier’s movable lodging-place, commonly made of canvas extended upon poles ; any temporary habitation ; a pavilion.” And pavilion, “a tent, a temporary or movable house.”

The common notion of a tent is, a space *covered* with canvas, supported by one or more poles. The verse from Exod. xxvi. which I have quoted, implies a space *surrounded* by curtains supported by poles, but *not covered*.

CHAPTER IX

“ THE ISRAELITES ARMED.”

IN his ninth chapter Bishop Colenso proceeds to discuss “the Israelites armed:” and that they *were* armed he infers from the following words, which occur in Exod. xiii. 18:—“The children of Israel went up *harnessed* out of the land of Egypt.” Now, the Hebrew word here translated “harnessed,” appears to mean “armed,” or in “battle array,” in all the other passages in which it occurs; viz. in Josh. i. 14, and iv. 12, and Judg. vii. 11. Here Bishop Colenso dazzles us with real Hebrew words, and quotes Gesenius; and when I have got to the end of Bishop Colenso’s 58th paragraph I have a notion that, by omission of a letter, the word translated “harnessed” will bear the meaning of “hastening, or in haste.” This reading, as we shall see, agrees with the “story;” but it puts an end to Bishop Colenso’s difficulty, and that does not suit him: so he continues his critical examination. “It is,” he says, “inconceivable that Pharaoh could have allowed 600,000 down-trodden, oppressed men, to

possess arms;" and then he quotes Herodotus, who wrote more than a thousand years after the Exodus, to show that the *warriors* formed a distinct class in Egypt, and never exceeded 160,000 in number; which is no more to the point than if he had quoted from the daily returns of the effective state of Her Majesty's brigade of Guards. Bishop Colenso then asks, "Are we to suppose, then, that the Israelites acquired their arms by 'borrowing' on the night of the Exodus? Nothing whatever," he adds, "is said Par. 59. of this; and the idea itself is an extravagant one. But if in this or any other way 600,000 men had obtained arms, would they have been 'sore afraid,' when they saw that they were pursued?" Probably not. Nothing is said of their having been armed; and Bishop Colenso's ideas are very extravagant. Let us turn to the story:—

Exod. xii. 37. "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; *because they were thrust out of Egypt, and could not tarry*, neither had they prepared for themselves any victual."

Exod. xiii. 17. "And it came to pass, when Pharaoh had let the people go, that God led them not through the

way of the land of the Philistines, although that was near ; for God said, Lest peradventure the people *repent when they see war*, and they return to Egypt."

Exod. xiv. 10. " And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them ; and they were sore afraid : and the children of Israel cried out unto the Lord.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness ? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt ?

12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians ? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day.

14 *The Lord shall fight for you*, and ye shall hold your peace.

19 And the angel of God, which went before the camp of Israel, removed and went behind them ; and the pillar of the cloud went from before their face, and stood behind them :

20 And it came between the camp of the Egyptians and the camp of Israel."

There is nothing in these extracts to warrant the assumption that these " 600,000 on foot, that were men," had arms ; or that they were, or pretended to be, warriors. The whole difficulty lies in the

meaning of the Hebrew word translated "harnessed." If the Hebrew word is correctly written, it may still have had another meaning, now unknown. If there is an error in transcribing, Gesenius has shown that a letter omitted renders the passage perfectly intelligible.

Bishop Colenso is quite satisfied, and so am I, that the Israelites were unarmed; and asks, where they got the armour, with which they defeated the Amalekites, and discomfited them with the edge of the sword. "It may," he says, "be said, that they Par. 61. "stripped the Egyptians whom they saw lying upon the sea-shore:" and Josephus, who wrote about 1800 years ago, says, "that Moses gathered the weapons of the Egyptians, and he conjectured that this also happened by Divine Providence, that they might not be destitute of arms." There seems to be nothing very improbable or incredible in this; but Bishop Colenso cannot allow it: "for if this stripping of the dead" (Josephus speaks only of gathering together the weapons of the drowned Egyptians) "had really taken place, the *Bible-story must have* Par. 61 "mentioned it."

The reader will perceive that the difficulty is a very pretty difficulty as it stands:—

1st. The *children of Israel* went up "harnessed" Par. 58.
out of the land of Egypt.

2ndly. They *could not* have been armed.

Par. 59.

Par. 61. 3rdly. They *might* have obtained some of the weapons of the drowned Egyptians (and are supposed to have done so by Josephus), but *could not* have obtained any, because the fact is not mentioned in the Bible-story; and whatever is not mentioned in any history could not have occurred.

Par. 61. 4thly. They *must* have had arms when, about a month after the passage of the Red Sea, they fought with, and smote, the Amalekites with the edge of the sword.

Par. 61. 5thly. But we have seen that they could not have had any arms; for they could not get them from the drowned Egyptians, and brought none with them from Egypt.

Par. 62. 6thly. “We must suppose that the *whole body* of 600,000 warriors, when they were numbered under Sinai (Num. i. i.-iii.), were armed. They possessed arms, surely, at that time, according to the story. How did they get them, unless they took them out of Egypt?”

How? *Solvitur circumambulando*, we must return *da capo* to No. 1. The children of Israel went up “harnessed out of the land of Egypt;” but (No. 2) they *could not* have been armed, &c.

Let us turn to Num. i. 3:—

“From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

44 These are those that were numbered, which Moses

and Aaron numbered, and the princes of Israel, being twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.”

603,550 men, from twenty years and upward, *able* to go forth to war — a census of the *able-bodied men* of Israel. That they were not *all* warriors is clear from Exod. xvii. 9,—

“And Moses said unto Joshua, *Choose us out men, and go out, fight with Amalek.*”

And again, Num. xxxi.,—

“And Moses spake unto the people, saying, *Arm some of yourselves* unto the war, and let them go against the Midianites Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were delivered *out of the thousands of Israel*, a thousand of every tribe, *twelve thousand armed for war.*”

Why choose out men to fight, if there were 600,000 warriors? Why *arm some* of themselves, if *all* the thousands of Israel (601,730; see Num. xxvi. 51) were armed? The text, then, gives no ground whatever for Bishop Colenso’s assumption that the Israelites, at a moment’s notice, could turn

out 600,000 armed men—a mighty host, nearly nine times as great (as Bishop Colenso remarks) as the whole of Wellington's army at Waterloo.

Nay, the text distinctly states the number of the armed men—all the mighty men of valour; the names of the tribes which furnished them; and how it came to pass that these tribes furnished *all* the armed men. It is related in Num. xxxii. how the children of Reuben, and the children of Gad, and half the tribe of Manasseh, wished to remain in the land of Gilead and the land of Jazer; but on being shown by Moses that it would be unfair that they should get their inheritance without any effort, and leave the other tribes to conquer the people beyond Jordan, they agree to "go armed before the children of Israel, until they had brought them into their place" (v. 17).

"And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war, and will go all of you armed over Jordan before the Lord, until He hath driven out His enemies from before Him . . . then afterward ye shall return . . . and this land [of Gilead and Jazer] shall be your possession before the Lord." Ver. 20–23.

"Then Joshua commanded the officers [rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens—see Exod. xviii. 25] of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over

this Jordan, to go in to possess the land which the Lord your God giveth you. And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren *armed, all the mighty men of valour*, and help them; until the Lord hath given your brethren rest." (Josh. i. 10-15.) "And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people. And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over *armed* before the children of Israel, as Moses spake unto them: about *forty thousand prepared for war* passed over before the Lord unto battle, to the plains of Jericho." (Josh. iv. 11-13.)

- We read in Josh. viii., that Joshua chose out 30,000 mighty men of valour, to go against Ai; the men of which city had put to flight 3000 of the Israelites, who had gone up against it. This is the largest number mentioned in the Book of Joshua as going out to fight on any occasion; and that the Reubenites, and Gadites, and the men of the half tribe of Manasseh, performed all they had undertaken to do, and had put the other tribes in possession of their land, is expressly stated in the 22nd chapter of Joshua.

Preface,
Part II.
p. xv. par.
198.

P. vi.

It is inconceivable how Bishop Colenso can assert that the historical veracity of this part of the Pentateuch (the commencement of the Exodus) rests on the belief that 600,000 men of Israel (all the able-bodied men, from twenty years and upward) were all armed; a supposition which Bishop Colenso pronounces to be extravagant, and which is distinctly opposed to the tenor of the text. It can only be accounted for, on the supposition that the Bishop of Natal has adopted the objections and difficulties raised and perceived by the intelligent Zulus, whose aid in the translation into the Zulu language of the books of Genesis and Exodus, Bishop Colenso acknowledges in the Preface to the first part of his book; and that his *Critical Examination of the Pentateuch* embodies their criticisms, of which Bishop Colenso admits he has freely availed himself.

CHAPTER X.

“ THE INSTITUTION OF THE PASSOVER.”

THE tenth chapter of Bishop Colenso's book professes to treat of the institution of the Passover.

“ In one *single day*, the whole immense popula- Par. 65.
 “ tion of Israel, as large as that of London, was in-
 “ structed to keep the Passover, and actually did
 “ keep it; or rather in *twelve hours*, since Moses re-
 “ ceived the command on the very same day on
 “ which they were to kill the Passover at even. It
 “ is true (Bishop Colenso adds) that the story, as it
 “ now stands, with the directions about ‘ taking’ the
 “ Lamb on the tenth day, and ‘ keeping’ it till the
 “ fourteenth, are perplexing and contradictory; but
 “ *this* is only one of many similar phenomena, which
 “ will have to be considered more closely hereafter.”

We have already considered several similar phenomena. They appear to arise either from Bishop Colenso's careless reading, or from intentional misunderstanding of what is written in the book he professes to examine critically. There is nothing

perplexing or contradictory in the story, as it now stands in the English version of the twelfth chapter of Exodus. That there may be perplexities and contradictions in Bishop Colenso's Zulu version is more than probable, as he himself tells us that he has availed himself freely of native criticism; and the Bible Society will do well to examine his translation. Let us turn to the text:—

1 “And the Lord spake unto Moses and Aaron in the land of Egypt, saying,

2 *This* month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 Speak ye unto all the congregation of Israel, saying, In the *tenth day of this month* they SHALL take to them every man a lamb, according to the house of their fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his *neighbour next unto his house* take it according to the number of the souls: every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the *first year*: ye shall take it out *from the sheep, or from the goats*:

6 And ye shall *keep it up until the fourteenth day of the same month*: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike it on the two side-posts and on the upper door-post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in *that night*, roast with

fire, and unleavened bread; and with bitter herbs they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast;

21 Then Moses called for *all the elders of Israel*, and said unto them, Draw out and take you a lamb according to your families, and kill the passover

28 And the children of Israel went away, and did as the *Lord had commanded Moses and Aaron*, so did they.”

It would be an insult to the intelligence of the reader, were I to comment on these verses which I have copied from the 12th chapter of Exodus. It is inconceivable, how, with these words before him, (words which he *must* have read, for he says he has translated them into the Zulu language), Bishop Colenso could deliberately state, that from the text itself it is evident, that the whole congregation of Israel was instructed to keep the passover in *one single day*, or rather in twelve hours. The assertion is both false and absurd.

Preface,
1st Part,
p. vi.

- Par. 69. The remainder of Bishop Colenso's 10th chapter is *quite in Bishop Colenso's style*,* and relates to the dwellings of the Israelites, their flocks, &c. He assumes that Rameses, from whence the Israelites took their first day's journey to Succoth (Exod. xii. 37), was a city, and then confounds it with Raamses, a treasure city, one of two treasure cities built by the Israelites for Pharaoh (Exod. i. 11); utterly forgetting that Rameses was the *name of the land* given by Joseph, at the command of Pharaoh, two hundred and fifteen years before the Exodus, to his father Jacob, and to his brethren (Gen. xlvii. 11). He then enters into the calculation of the number of lambs required for the celebration of the Passover,
- Par. 70. and of the number of sheep these lambs imply, forgetting that it is expressly stated in the 5th verse of the 12th chapter of Exodus that the paschal lamb might be taken either from the sheep or from the goats. He then makes out, that "if the 150,000 lambs that were killed for the Passover comprised all the males of that year, there would have been no rams left of that year for the increase of the flock. And as the *same thing would take place* in each successive year, *there would NEVER BE ANY RAMS OR WETHERS, BUT EWE SHEEP INNUMERABLE!*"—Bishop Colenso then calculates the extent of land that
- Par. 71.

* This is quite in Hengstenberg's style—two *must*, not *might*, &c. See Colenso, chap. iii. par. 27.

would be required to graze all the flocks of the Israelites (exclusive of the oxen); which, allowing five sheep to the acre, amounts to 400,000 acres, a district twenty-five miles square—larger than Hertfordshire; and concludes his 10th chapter with the following words:—

"The whole population of Hertfordshire, by the census of 1851, was considerably under 200,000 (167,298). We are to imagine then its towns and villages increased more than tenfold in number; and then we are to believe that every single household, throughout the entire country, was warned in *twelve hours* to keep the feast of the Passover, was taught *how* to keep it, and actually *did* keep it; and that, further, they were warned again at midnight to start at once in hurried flight for the wilderness, when each family was shut up closely in its own house, and strictly forbidden to come out of it till summoned; and they could not, therefore, communicate the tidings freely as by day from one person to a number of others."

The acreage of Hertfordshire and its population in 1851 has nothing whatever to do with the land of Rameses and the children of Israel at the time of the Exodus, and as we know nothing about the habitations of the Israelites, the less we *imagine* on the subject the better. We are *not* to believe that every single household was warned to keep the

Passover, and taught *how* to keep it, in twelve hours, because the “story” itself shows that they *must have had four*, and most probably had fourteen, days’ warning. And further, we are *not* to believe that they were *warned at midnight to start in hurried flight for the wilderness*, because the “story” not only says nothing about such a warning, but *distinctly states* (Exod. xii. 22) that they were *not to go out of their houses until morning*.

It will be evident to any one who reads with common attention the 12th chapter of Exodus, that the institution of the Passover, and its celebration, *prepared the people for the Exodus*. Every one had “his loins girt, his shoes on his feet, and his staff in his hand, and the whole of the children of Israel were assembled in their houses.”

CHAPTER XI.

“ THE MARCH OUT OF EGYPT.”

CHAPTER XI. treats of the march out of Egypt. Bishop Colenso quotes Exod. xii. 37, 38 :—

“ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them ; and flocks, and herds, even very much cattle.”

“ This statement,” says Bishop Colenso, “ implies, at least, a total of two millions of people,” and he pronounces the statement to be incredible ; and tells us why he thinks so. Here is his reason :—

“ Remembering, as I do, the confusion in my Par. 74.
 “ own small household of thirty or forty persons,
 “ when once we were obliged to fly at dead of night
 “ —having been *roused from our beds* with a false
 “ alarm, that an invading Zulu force had entered
 “ the colony, had evaded the English troops sent to
 “ meet them, and was making its way direct for our

“station, killing right and left as it came along—I
 “do not hesitate to declare this statement to be
 “utterly incredible and impossible. Were an
 “English village of (say) two thousand people to
 “be called suddenly out in this way, with old
 “people, young children, and infants, what indescribable distress there would be! But what shall
 “be said of a thousand times as many? And what
 “of the sick and infirm, or the women in recent or
 “imminent childbirth, in a population like that of
 “London, where the births are 264 a-day, or *about*
 “one in every five minutes?”

We have a perfect right to infer from this, that Bishop Colenso estimates the difficulty of moving men to be in proportion to their numbers. There is no recognised measure of distress or confusion; but if we take the loss of time (delay) confusion always causes, we can exhibit Bishop Colenso's reason in the form of a rule-of-three sum. Let us say that the confusion into which Bishop Colenso and his men (or women) were thrown on the occasion he describes caused a delay of one hour only, we can then state the question:—

	Men.	Hour.		Men.	Hours.
As,—	40	: 1	::	2,000,000	: x .

The value of x is 50,000 hours = 5 years, 29 weeks, and 4 days; the loss of time (delay) that

would be caused by 2,000,000 of people being suddenly called out !!! Or if we take the second term to represent a measure of distress or confusion (or equal quantities of both), the discovered value of the fourth term will represent, indistinctly but appallingly, the amount of distress and confusion the movement would cause.

We have not taken into account the child-bearing element of distress and confusion: "but this," Bishop Colenso says, "is but a very small part of Par. 75. the difficulty." We are required to believe, "that in one single day the order to start was communicated, *suddenly at midnight*, to every single family throughout a tract of country as large as Hertfordshire, but ten times as thickly peopled. That in obedience to such order, having first 'bored' largely from their Egyptian neighbours, they then came in from all parts of the land of Goshen to Rameses, bringing with them the sick and infirm, the young and the aged: further, that since receiving the summons they had gathered all their flocks and herds, and had driven them also to Rameses; and lastly, having done all this since they were roused at midnight, that they started again from Rameses that very same day, and marched on to Succoth, not leaving a single sick or infirm person, a single woman in childbirth, or even a 'single hoof' behind them. This is, un-

“doubtedly, what the story in the Book of Exodus “requires us to believe.”

It is evident to any one who reads attentively and impartially the account of the Exodus in the Bible, that the order was *not communicated suddenly, at midnight*, to any family, &c., but that they had had plenty of time to prepare the Passover; and that the celebration of that feast on the night preceding the Exodus had prepared the whole body of people to leave the land of Egypt;—that the “borrowing” from the Egyptians had taken place before the institution of the Passover (see Exod. xi. 2, to which chap. xii. 35, refers), and *not* after they had received the order, *suddenly at midnight*, as Bishop Colenso tries to make out;—that there is no ground whatever for believing that Rameses was a city, and that the Israelites gathered round it, with their flocks and their herds, but every reason for believing that it was the name of the district in which the children of Israel had resided since the descent into Egypt; and that when they “journeyed from Rameses to Succoth,” they moved from one district to another.

Par. 77.

Bishop Colenso then proceeds to discuss the order of the march itself. “*If we imagine the “people to have travelled through the open desert, in “a wide body, fifty men abreast (!!), as some suppose to have been the practice in the Hebrew armies,*

"then, allowing an interval of a yard between each rank, the able-bodied warriors alone would have filled the *road* (!!!) for about *seven miles*, and the whole multitude would have formed a dense column, more than *twenty-two miles long*; so that the last of the body could not have been started till the front had advanced that distance: more than two days' journey for such a mixed company as this. And the sheep and cattle—these must have formed another vast column . . . of two millions of sheep and oxen—lengthened out for many long miles. What did those two millions of sheep and oxen live upon during this journey from Rameses to Succoth, and from Succoth to Etham, and from Etham to the Red Sea? . . . What again did they eat the next day, when they crossed the sea? What on the next three days, when they marched through the wilderness of Shur and found no water?"

All this is very foolish; but it must be answered, because it is written by Dr. Colenso, who is, unfortunately, Bishop of Natal. And his rank in the Church blinds many people to the fact, that a Bishop is as capable of writing nonsense (if so inclined) as the dullest of laymen.

I will commence with Bishop Colenso's questions as to what the people and cattle ate during their journey from Rameses to the Red Sea, and on the next three days, when they marched through the

wilderness of Shur and found no water. And first, as to the people. They, we are told (Exod. xii. 39), “*baked unleavened cakes of the dough they had brought forth out of Egypt.*” Moreover, they had “very much cattle;” and it is more than probable that they had cows and she-goats in milk, which would furnish the wherewithal to wash down the unleavened cakes. And now as to the cattle. They could not possibly eat while on the march; for cattle cannot eat and walk at the same time. When, however, their day’s march was finished, we may presume that they ate whatever they could find; possibly very good pasture. For, unless Thebes was *always covered with sand*, the land of Egypt must be now much changed from what it was at the time of the Exodus.

And now for the order of march. *If we imagine* that the people marched through the *open desert* fifty men abreast (the famous Colenso column), with the able-bodied warriors filling up the *road* (!) (what *road*?) and the old men, women, and children following behind them, I think we shall imagine something eminently ridiculous and absurd; and *if* we imagine that the cattle and sheep formed another vast column—formed *themselves* into another vast column; for Bishop Colenso does not even hint at the possibility of some of the able-bodied warriors being “told off” to look after the cattle and sheep—

I do not think that the absurdity and ridiculousness of our imaginings will be in the least diminished. Bishop Colenso admits this. It is, in fact, the very staple of his argument, which he fancies is the “*reductio ad absurdum*.” And, in one sense, it certainly is so, inasmuch as it exposes the foolishness of his own argumentation.

If Bishop Colenso’s mode of reasoning is to be considered and accepted as valid and convincing, anybody may prove anything to be utterly incredible and impossible. We have only to *imagine* something utterly absurd, and produce it as exhibiting everything that can be said in support of the statement to which we object—to misrepresent what has been said (a process “as easy as lying,” and not unlike it), to discredit details when they are given, and to object to their absence when *not* given; and the work is done. We have arrived at Truth. NOTHING IS TRUE!

Let us test the veracity and authenticity of Bishop Colenso’s story of his hurried flight, in the same manner in which he examines into the truth of the account of the Exodus.

“I remember the confusion in my own small household of thirty or forty persons, when once we were obliged to fly at dead of night, having been roused out of our beds with a false alarm that an invading Zulu force had entered the colony, had

evaded the English troops sent to meet them, and was making its way direct for our station, killing right and left as it came along.”

Par. 18.

We “will now proceed to show, by means of a “number of prominent instances, that this statement “of Bishop Colenso contains such remarkable contradictions, and such plain impossibilities, that it “cannot be regarded as a true narrative of actual, historical, matter-of-fact.” “For, without stopping to notice” the extraordinary want of accuracy respecting the number of persons composing the household, “we will proceed at once” to ask, *Whence* came this false alarm, which roused them from their beds? It must have come from somewhere or other, for otherwise we shall be forced to believe that this false alarm was with them—in the room—under the beds—(the imagination collapses in the effort to assign its place); from whence it did not emerge until the whole Episcopal household were buried in profound sleep. But the Colenso-story says nothing about this; *as surely it must have done, if it really took place.*

Par. 61.

Par. 22.

“Let us now see how this part of the story is “treated by those interpreters who wish to maintain “the authenticity and historical character of the “Episcopal-story, and how good men will do violence “to the plain meaning of the text in order to evade “a difficulty.” “*Kommonsensz*” does not seem to be at all aware of the difficulty, and states the plain

Par. 22.

meaning of the passage as follows: "The Bishop was frightened out of his wits, and ran away without knowing why."

"Klokmacker" sees the difficulty, and attempts Par. 24. to evade it by the supposition that the word "alarm," as it now stands in the text, is a corruption, by the omission of a letter, of "alarum;" an ingenious contrivance for waking sleepers at any required hour; and that this machine having been set to strike at midnight, instead of at six or seven o'clock in the morning, proved to be a "false alarum."

To this we answer, 1st, that an "alarum," which Par. 28. sounded at the hour at which it was set to sound, cannot fairly be said to be "false;" 2dly, we cannot possibly believe that Bishop Colenso would have lugged about with him a machine as large, at least, as a kitchen clock; the case alone of which, if we imagine it to be made of solid oak four inches thick, ten feet high, four feet broad, and three feet deep, would weigh at least 160 lbs.—a load which would be as much as one ox could carry; and this solely Par. 57. for the purpose of awakening him at some particular hour—an object which could be equally well attained by directing himself to be called at that particular hour. Galton's *Art of Travel*, a work which throws Par. 57. great light on the narratives of the movements of large bodies of men in modern and ancient times, more especially on the narrative of the Exodus of

the Israelites, makes no mention whatever of this machine as forming a necessary, or even desirable, portion of a traveller's baggage.

Par. 26.

"We have quoted at full length the argument of Klokmaeker, as being that of one of the best defenders of the ordinary view. Its feebleness is itself the strongest proof of the unsoundness of his position." "It is painful to mark the shifts to which

Par. 29.

"so eminent an author has had recourse, in order to avoid confessing the manifest truth in this matter. Of course, if a writer sets out with the determination to maintain, at all costs, the 'veracity and authenticity' of any portion of the story, something *must* be said in order, if possible, to dispose of such contradictions as those which we are here considering."

Par. 62.

"If, indeed, this were the only difficulty in the story of" Bishop Colenso's hurried flight, viz. "to account for" the disturbance of the slumbers of Bishop Colenso and his household of thirty or forty people, the supposition that some one of them had been suddenly taken ill, "might be admitted as being

Par. 62.

"within the range of possibility, however far-fetched it must seem, more especially when the narrative itself is altogether silent upon the subject." "And even this supposition will not do away with the fact that the stubborn words," "obliged to fly at dead of night," "exist in the text before us." "Besides, we must suppose that the *whole body* of "thirty or

forty people "were" undressed "when they were" roused from their beds. "They were" undressed, "surely, at that time, according to the story." "How did they get their clothes on," unless they slept in them?

"If, then, the veracity of this" story of Bishop Par. 63. Colenso "is to be maintained, we must believe that" each one of these thirty or forty people had dreamed, at the very same moment of time, "that an invading Zulu force had entered the colony, had evaded the English troops sent to meet them, and was making its way direct for their station, killing right and left as it came along." And further, we must believe, that a Christian Bishop and his household of thirty or forty men were so lost to shame, "so de- Par. 62. based in their cowardice," that, at the dead of night, undressed, terrified, and in utter confusion, they sought security from imaginary danger in a hurried and disgraceful flight.

And now let us see them in the flight itself. "If we imagine" them to have marched in single Par. 77. file—a long, narrow column, "as some suppose to have been the practice," in Bishop Colenso's journeyings, then, "allowing an interval" of a mile between each person, they would have formed a column of forty miles long; "so that the last" of the household "could not have started until the front had advanced that distance"—"more than

two days’ journey for” men without shoes or stockings.

Par. 77.

And how about the oxen, the sheep, horses, left tethered up? What did they eat while their owners were away? What did their owners eat? for they could have carried nothing with them. And when they halted in their ignominious flight, what did they drink, if, when they halted, they found no water?

Par. 508.

“But some one may, perhaps, now say, ‘Do you then take from us our belief in Bishop Colenso’s veracity?’ I reply, *Whatever is done, it is not I, but the truth itself which does it.* If the arguments which I have advanced are not really founded upon truth, let them be set aside and thrown to the winds; but if they are, we dare not, as rational beings, do this—we are bound to hear and obey the truth.”

Par. 494.

“We are bound, then, to consider carefully *what are the facts*, with respect to the composition of the story, which a *close, critical investigation* of it reveals to us. And here it is possible that a *very wrong estimate* may be formed on some points, by a *hasty judgment*, from the *conclusions* to which our inquiry hitherto has led us, more especially with regard to the conduct and character of Bishop Colenso. In the first place, there is not the *slightest reason to believe that the whole story is a pure fiction*; that there was no residence of Christians in

“the disturbed districts of Natal, no deliverance out
“of it. Upon consideration of the whole question, it is
“impossible not to feel that some real movement out
“of these disturbed districts in former days *must* lie
“at the base of the Episcopal-story. It is almost in-
“conceivable that such a narrative should have been
“written by Bishop Colenso, or any one else, without
“some real tradition giving the hint for it. What
“motive, for instance, could the writer have had for
“taking his people down to the disturbed districts of
“Natal, representing them as frightened out of their
“wits, and running away at the slightest rumour of
“danger, unless he derived it from legendary recol-
“lections of some former residence of Christians in
“the disturbed districts of Natal, under painful cir-
“cumstances, and of some great deliverance?

“If, then, some centuries, it may be, after such
“an event, a great mind, like that of Bishop Colenso, Par. 495.
“devoted itself to gathering up the legendary remi-
“niscences of this great movement, which still sur-
“vived among his people—greatly modified, no
“doubt exaggerated, and distorted, as they were
“passed on from age to age in the popular talk—
“and if to these records of their national prime he
“endeavoured to give unity and substance, by con-
“necting them into a continuous narrative, and fixing
“them down in written words for the use of his coun-
“trymen, is there anything immoral and dishonest in

“such an act, whether it be viewed from a merely
“*literary*, or a strictly *religious* point of view—pro-
“vided only that we do not insist upon fastening upon
“the writer our *modern notions* of what he actually
“did, and what he intended, and really professed
“to do?”

Par. 15.

This, it will be said, is burlesque, and that anything may be burlesqued and held up to ridicule. Granted. But I deny that I have burlesqued Bishop Colenso's story, for I have given it in his own words. I have *only applied* to it the same “*scientific*” and “*honest, though respectful criticism,*” which Bishop Colenso has applied to the Pentateuch. I have *only* made a difficulty where there is none; *only* assumed absurd and impossible things as necessarily required to be believed, and essentially belonging to the story; *only* discredited details given, and objected when not given; *only*, in short, treated Bishop Colenso's story exactly as Bishop Colenso has treated the Bible-story in every chapter of his book we have examined.

But still, it will be said, the reasoning is burlesque. Granted. Nothing can be more absurd, and it would provoke laughter were it applied to the examination of any other book. But we must make up our minds whether we will receive or not, as sound and convincing, Bishop Colenso's scientific and *honest, though respectful criticism*. If we ac-

cept it as sound, we may burn all our histories, and with them Euclid's *Elements*; for even Euclid's demonstrations must yield to scientific criticism.

I will now “proceed to show” the incredibility of the fifth proposition of the first book of Euclid, in exactly the same manner as Bishop Colenso shows (or, rather, thinks he shows) the incredibility of the account of the institution of the Passover. I will first exhibit Bishop Colenso's scientific and honest method as it stands in his 10th chapter.

“Then Moses called for all the elders of Israel, Par. 65.
“and said unto them, Draw out and take you a
“lamb according to your families, and kill the
“Passover. And ye shall take a bunch of hyssop,
“and dip it in the blood that is in the bason, and
“strike the lintel and the two side-posts with the
“blood that is in the bason; and none of you shall
“go out at the door of his house until the morning
“... And the children of Israel went away, and
“did as Jehovah had commanded Moses and Aaron,
“so did they.” (Exod. xii. 21, 22, 28.)

On these verses, which are undoubtedly to be found in the 12th chapter of Exodus, but which only form a *part* of the account of the institution of the Passover, Bishop Colenso comments as follows:—

“That is to say, in one single day, the whole
“immense population of Israel, as large as that of
“London, was instructed to keep the Passover, and

“ actually did keep it. I have said, in one single day; for the first notice of any such feast to be kept is given in verse 3 of this very chapter; and we find it written in verse 12, ‘ I will pass through the land of Egypt this night, and will smite all the first-born of Egypt, both men and beast’ It is true that the story, as it now stands, with the directions about ‘ taking’ the lamb on the tenth day, and keeping it till the fourteenth, are perplexing and contradictory. But this is only one of many similar phenomena which will have to be considered more closely hereafter.”

We will now treat the fifth proposition of the first book of Euclid in exactly the same *honest* manner. It treats of the equality of the angles at the base, and, if the sides are produced, of the angles below the base of an isosceles triangle.

“ Let B A C be an isosceles triangle: the angles at the base are equal, and if the sides be produced, the angles below the base are equal Produce A B to D, and in B D take any point, F. . . . Therefore the angles at the base are equal, &c. &c. *q. e. d.*”—*Euclid’s Elements*, book i. prop. 5.

I have quoted, and will now comment, “ quite in Bishop Colenso’s style.”

“ That is to say,” by one single process we are “ instructed how to prove this proposition, and ac-

"tually do prove it." I have said, "by one single process," for the first notice of any such process is given in the second postulate; and we find written in the second proposition, "produce D A, D B, to E and F."

"It is true that the proposition, as it now stands, with the directions about making A G equal to A F, and joining G B and F C, are perplexing and contradictory; but this is only one of many similar phenomena, which will have to be considered more closely hereafter.

The parallelism of the reasoning is perfect; as must be plain to any one whose reasoning powers are strong enough to take him over the *Pons asinorum*.

CHAPTER XII.

“ TWO TURTLE-DOVES OR TWO YOUNG PIGEONS.”

Preface,
Part I.
p. 14.
See also
par. 150, 151.

IN the Preface to the Second Part of his work, Bishop Colenso, speaking of his reviewers, states that “ it is *not* generally noticed that he has distinctly drawn attention to the fact that, in Lev. xiv. 22, two turtle-doves or two young pigeons are expressly ordered, as the story relates, by *Jehovah Himself*, as an easy offering for a *poor* man to bring; with express reference in verses 3–8 to their life in the wilderness.”

It is quite true that Bishop Colenso has drawn attention to this fact. He has done so in his 20th chapter: first, in enumerating the occasions on which offerings were to be made; and again in the same chapter, par. 150, in which he examines, scientifically, as to the number of pigeons required in the course of the year, and asks whether the people carried turtle-doves and pigeons with them out of Egypt, when as yet they knew nothing of any such law. And this is the way in which Bishop Colenso

gets up “the difficulty about pigeons and turtle-doves!” We have only to turn to the story, and the difficulty vanishes at once. Has Bishop Colenso ever read the 11th, 12th, and 13th verses of the 5th chapter of Leviticus? I copy them:—

Verse 11. “But if he be *not able to bring two turtle-doves, or two young pigeons*, then *he that sinned* shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall put no oil upon it; neither shall he put any frankincense thereon: for it is a sin-offering.

12. Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin-offering.

13. And the priest shall make an atonement for him as touching his sin . . . and it shall be forgiven him: and the remnant shall be the priest's, *as a meat-offering.*”

Has Bishop Colenso ever read these three verses? Evidently not; for he says that “two turtle-doves or Par. 151. two young pigeons are prescribed as a lighter and easier offering for the poor to bring: they are spoken of, therefore, as being in *abundance*; as being within the reach of any one in the wilderness, under Mount Sinai.”

Yet here, in the very book Bishop Colenso so scientifically, honestly, and reverently criticises, Bishop Colenso's statement is directly contradicted by the order of *Jehovah Himself*, that *he who cannot*

86 “*Two Turtle-Doves or two young Pigeons.*”

bring two turtle-doves, or two young pigeons, shall bring instead the tenth part of an ephah of fine flour, which shall be considered as a meat-offering. (Lev. v. 13.) “A thing most holy of the offerings of the Lord made by fire.” (Lev. ii. 3.)

If Bishop Colenso has never read these verses, he is *grossly ignorant* of the book he professes to criticise; if he *has* read them, he *has acted dishonestly* in not having quoted them.

CHAPTER XIII.

“ WAS SAMUEL THE ELOHISTIC WRITER OF THE
PENTATEUCH ? ”

I HAVE no knowledge whatever of Hebrew, and therefore cannot follow Bishop Colenso in his investigations as to “ the age and authorship of the Pentateuch — “ Signs of different authors ” — “ the Elohistie and Jehovistic writers ” — “ Was Samuel the Elohistie writer of the Pentateuch ? ” &c. &c., which take up nearly the whole of the Second Part of Bishop Colenso’s book. But I perfectly agree with the Rev. H. J. Rose, “ that each book of the Pentateuch, and “ the whole work itself, is hunted up and down the “ four centuries between the time of David and the “ Captivity, till the heart and mind are wearied alike “ with fruitless inquiries and hypotheses which have “ no foundation. Sometimes it is written about the “ time of the Captivity ; then it cannot be later than “ David : sometimes it is written before, sometimes “ after, the division of the kingdom. And the only

"conclusion left for the mind is, to wonder whether
"it was ever written at all."

Par. 481.

This extract from the Rev. H. J. Rose's reply to *Essays and Reviews* is quoted by Bishop Colenso in his summary of the results in Part II. of his work, and is given as a sample of "idle banterings:" the subject of these banterings being "the *hesitation of* "a conscientious critic (!), and the differences of "sincere and earnest searchers after truth—who, "while they differ, reverence each other's honesty of "purpose and *painstaking efforts in the cause of* "truth, and rejoice that all are toiling, and each one "contributing his portion, to one common result, the "*clearing away of the rubbish of ages*, which has "buried the *real glory and excellency* of the Hebrew "Scripture from the eyes of men."

I cannot see anything like *banter* in these words of the Rev. H. J. Rose. I adopt them, as expressing, far better than any language of mine would express, my idea of the treatment the Pentateuch has received from Bishop Colenso, and other labourers in the cause of (what *they* think) truth.

The account Bishop Colenso gives, in the beginning of the last chapter of the second part of his book, of the conclusion to which his critical investigations have led him, is so confused, that it quite confirms the Rev. H. J. Rose's remark. Bishop Co-

lenso gives the result of *his* removal of *the rubbish of ages* in the following words:—

"The preceding investigations have led us to Par. 485.
 " the conclusion that the Pentateuch most probably
 " *originated* in a noble effort of one illustrious man,
 " in an early age of the Hebrew history, to train his
 " people in the fear and faith of the Living God. For
 " this purpose he appears to have adopted the form of
 " a history, based upon the floating legends and tradi-
 " tions of the time, filling up the narrative, we may
 " believe—perhaps to a large extent—out of his ima-
 " gination, where those traditions failed him. In a
 " yet later day, though still, probably, in the same
 " age, and within the same circle of writers, the work
 " thus begun, which was, perhaps, left in a very un-
 " finished state, was taken up, as we suppose, and
 " carried on in a similar spirit, by other prophetic
 " or priestly writers. To Samuel, however, we ascribe
 " the Elohist story, which forms the groundwork of
 " the whole, though comprising, as we shall show
 " hereafter, but a small portion of the present Pen-
 " tateuch and Book of Joshua—in fact, little besides
 " about half of the Book of Genesis and a small part
 " of the Exodus."

* * * * *

" It would seem that large additions were made Par. 488.
 " to this unfinished historical sketch of Samuel by

" his disciples, Nathan and Gad, or by some other
 " prophetic or priestly writers of that and the fol-
 " lowing age ; and these included the principal Jeho-
 " vistic portions of Genesis, as well as the greater
 " part of the present Books of Exodus, Leviticus,
 " and Numbers. But though, as we believe, these
 " portions of the Pentateuch were written, the his-
 " tory, when carefully examined, gives no sign of the
 " Pentateuch itself being in existence in the age of
 " Samuel, David, or Solomon The Book of
 " Deuteronomy, we have partly shown already
 " to have been written in a still later age."

I have omitted paragraphs 486, 487, because the matter they treat of is irrelevant. Our object here is " to realise to ourselves, in some measure," Bishop Colenso's ideas as to the authorship of the Pentateuch, as conveyed in the extract from his book which I have given above. With this object in view we *need not* " *imagine* " " such a man as Asser, in the " time of King Alfred, sitting down to write an ac-
 " curate account of events which happened in the
 " days of Hengist and Horsa ;" and may dismiss Asser with the remark, that *if* he derived Alfred's descent from " Suaf, who was the son of Noah, and born in Noah's ark," he must have read his Bible as carelessly as Bishop Colenso.

I will now examine the extract I have given from Bishop Colenso's book. To do this " requires

"no extensive scholarship, no knowledge of the Hebrew tongue, or acquaintance with the higher departments of Biblical criticism,—nothing but honest, English, practical common sense;" and common sense requires that we should distinctly understand the meaning of the words we read.

Preface,
Part II.
par. 6.

The *pith* of Bishop Colenso's first sentence is in the word "originated," which he has printed in italics. I had an idea that I knew the meaning of the word; but to make "assurance doubly sure," I have referred to Dr. Johnson's Dictionary. I find that my notion of the meaning was correct. It signifies "took existence;" and is derived from "origin," which means, "beginning," "first existence." I understand, then, that Bishop Colenso is convinced that the Pentateuch, viz. the Books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, with their chapters and verses, took its existence, beginning, first existence, in the noble effort of *one* illustrious man to train his people in the fear and faith of the Living God. In other words, that, with this object in view, one illustrious man *wrote the Pentateuch*; for a book does not *take existence* until it is written. I cannot attach any other meaning to the sentence I am examining; and if I substitute the name of any other book, the sense remains the same, whether I use the word "originated," or "was written by:" *e.g.* the *Iliad* originated in the desire

of a man of genius to hand down to posterity the memory of his countrymen's deeds. The *Iliad* was written by a man of genius, desirous to hand down to posterity, &c. &c. There is no difference in the sense these two sentences convey, and therefore I cannot do otherwise than understand, from Bishop Colenso's own words, that his investigations have led him to the conclusion that the Pentateuch (viz. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) were written by one illustrious man, in an early age of the Hebrew history, with a view to train his people in the fear and faith of the Living God. “ For this purpose he appears to have *adopted the form of a history*, based upon the floating legends “ and traditions of the time ” (an early age of the Hebrew history); “ *filling up the narrative*, when “ those traditions failed him ” (when he had worked up all the legends and traditions of the time), “ out “ of his own imagination — perhaps to a large extent.” So far all is clear and comprehensible. What follows is not.

“ In a yet later day, though still, *probably*, in the same age ” (in an *early* age, then, of the Jewish history), “ *and within the same circle of writers*,” (what writers? which circle?) “ the work thus begun,” (begun? finished! the *narrative filled up!*) “ which was, *perhaps*, (!) left in a *very unfinished state*, (!) was taken up, *as we suppose*, and carried

on in a similar spirit, by *other prophetical or priestly writers.*"

Who were these *other* prophetical or priestly writers? Elohist — writers who used the word Elohim: but they had nothing to do with the "story;" for "to *Samuel*, however, we" (Bishop Colenso) "ascribe the Elohist story, which forms the *ground-work of the whole*," (of what? of the *present* Pentateuch? If so, how many Pentateuchs may we suppose to have existed?) "though comprising, as we shall see hereafter, but a small portion of the present Pentateuch and Book of Joshua: in fact, little besides about *half the Book of Genesis and a small part of Exodus.*"

Here my common sense is at fault, and what follows is far above its comprehension. "It would seem that *large additions* were made to this unfinished historical sketch of Samuel by his disciples, "Nathan and Gad; or by some other prophetical or "priestly writers of *that* and the *following* age." But what then, I must ask, became of the work (the Pentateuch, completed and finished by one illustrious man, in an *early* age of the Hebrew history, but *perhaps* left in a *very* unfinished state), which was taken up, in the same (*early*) age, and carried on in a similar spirit by other prophetical or priestly writers of that same (*early*) age?

Without some tolerably clear notion of what

parts of the Pentateuch were added by these original prophetic or priestly writers, I can form no idea of the state of the work to which Nathan and Gad (or some other prophetic or priestly writers of that and the following age), added "the principal Jehovistic portions of Genesis, as well as the greater part of the *present* Books of Exodus, Leviticus, and Numbers. We have, then, *some* of the writings of Nathan and Gad, or of some other writer, or writers, of the following age; and we are *tolerably* certain as to the authorship of the "principal Jehovistic portions of Genesis, as well as the greater part of the *present* Books of Exodus, Leviticus, and Numbers." No. For "though, *as we believe*, these portions of the Pentateuch were written, the *history*," (hitherto called the "story,") "when carefully examined, gives no sign of the Pentateuch itself being in existence in the age of Samuel (!), David (!!), or Solomon." (!!!)

The only results *I* can draw from this summary of Bishop Colenso's are—1st. That the Pentateuch (the first five books of the Bible) were written by one illustrious man in an early age of the Hebrew history.

2nd. That these five books were *not* written by one illustrious man, but left by him in a *very* unfinished state.

3rd. That this work, "thus begun," was taken

up and carried on by *other* prophetical or priestly writers, in the same age and within the *same circle* of writers.

4th. That these writers had *nothing to do with the Elohist story, which forms the groundwork of the whole; but comprises little besides about half of the Book of Genesis, and a small part of Exodus.*

5th. That Nathan and Gad, or some other prophetical or priestly writers of that and the following age, made large additions to Samuel's unfinished historical sketch.

And, lastly, that though the Book of Genesis, and the greater part of Exodus, Leviticus, and Numbers, were written by these people, *the writings did not exist in their age!!!*

CONCLUSION.

IN the Preface to the first part of Bishop Colenso's *Critical Examination of the Pentateuch*—an examination which I think I have shown to be more careless than critical—Bishop Colenso gives the substance of a letter, written, but not forwarded by him, in the early part of 1861; and in it occurs the following passage:—

Preface,
Part I.
p. xii.

“For myself, if I cannot find the means of
“doing away with my present difficulties, I see not
“how I can retain my Episcopal office, in the dis-
“charge of which I must require from others a solemn
“declaration that they ‘unfeignedly believe in all
“the Canonical Scriptures of the Old and New Testa-
“ment,’ which, with the evidence now before me, it
“is impossible wholly to believe in.” To this passage
Bishop Colenso appends the following note:—“This
“was written before the recent decision of the Court
“of Arches, by which, of course, the above conclusion
“is materially affected.”

And at page xxxiii. he adds:—

“Finally, I am not aware of any breach of the law

“ of the Church of England, as declared by the recent judgment of the Court of Arches, which is involved in this publication. It is now ruled, that the words of the Ordination Service for Deacons, ‘I do unfeignedly believe all the Canonical Scriptures,’ must be understood to mean simply the expression of a *bonâ fide* (!) belief, that ‘the Holy Scriptures contain everything necessary to salvation;’ and ‘to that extent they have the direct sanction of the Almighty.’ I am not conscious of having said anything here which contravenes this decision.”

And yet the whole purpose and tenor of Bishop Colenso’s book is to prove that the Holy Scriptures have no more claim on our reverence than the *Iliad* of Homer! That all that is related in the Pentateuch is the pure invention of a comparatively modern writer, or writers, (Samuel, Nathan, Gad, and other prophetic and priestly writers), seeking to impart, as they best could, the rudiments, at least, of “sound learning and religious education!!”

What, then, becomes of the Mahommedan religion, which acknowledges as prophets of God, Adam, Noah, Abraham, Moses, and Christ? Yet it is to this faith Bishop Colenso would lead us, or there is no sense in the following words, with which he concludes the first part of his work:—

“But then, too, they” (our children) “must be Par. 186.

“taught to recognise the voice of God’s Spirit,
 “in *whatever way*, by *whatever ministry*, He
 “vouchsafes to speak to the children of men ;
 “and to realise the *solid comfort of the thought*,
 “that—not in the Bible only, but also out of the
 “Bible—not to us Christians only, but to our
 “fellow-men of all climes and countries, ages and
 “religions—the same Gracious Teacher is *revealing*,
 “in *different measures*, according to *His own good*
 “*pleasure*, the hidden things of God.”

Par. 188.

“And the same Divine Teacher, we *cannot*
 “*doubt*, revealed also to the Sikh Gooroos such
 “*great truths* as these :—

“ ‘The True Name is GOD, without fear, with-
 out enmity, the Being without Death, the Giver of
 Salvation.

“ ‘Remember the primal Truth, Truth which was
 before the world began, Truth which is, and Truth,
 O Nānuk, which will remain.

“ ‘How can Truth be told? How can falsehood
 be unravelled?

“ ‘O Nānuk! by following the Will of God, as
 by Him ordained.’ ”

Par. 189.

“I quote also, in conclusion, the following words,
 “which were written by one who had *no Pentateuch*
 “or *Bible* to teach him, but who surely learned such
 “living truths as these by the *secret teaching of the*
 “*Spirit of God* :—

“‘Whatever Rám willeth, that without the least difficulty shall be: why, therefore, do ye kill yourselves with grief, when grief can avail you nothing?

“‘Take such food and raiment, as it may please God to provide you with: you require naught besides.

“‘He that partaketh but of one grain of the Love of God, shall be *released from the sinfulness of all his doubts and actions.*

“‘Have no desires, but accept what circumstances may bring before you; because, whatever God pleaseth to direct, can never be wrong.’”

This savours more of Mahommedanism than of Christianity. If Bishop Colenso really believes that these things are revelations from God, let him resign his mitre; he is better fitted to fill the office of Grand Mufti at Constantinople. And, on his own showing, the Zulus are being taught by God Himself; therefore *his* aid is superfluous.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text outlines various methods for organizing and storing data, including digital databases and physical filing systems. It also mentions the need for regular audits and reviews to ensure the integrity of the information.

2. The second part of the document focuses on the role of communication in achieving organizational goals. It highlights the importance of clear and concise communication, both internally and externally. The text provides guidelines for effective communication, such as using appropriate language, listening actively, and providing feedback. It also discusses the benefits of open communication and how it can foster a collaborative work environment.

3. The third part of the document addresses the challenges of managing resources and time. It acknowledges that resources are often limited and that time is a precious commodity. The text offers strategies for prioritizing tasks, delegating responsibilities, and managing time effectively. It also discusses the importance of monitoring resource usage and making adjustments as needed to ensure that the organization is operating efficiently.

4. The fourth part of the document discusses the importance of innovation and creativity in driving growth and progress. It encourages organizations to embrace change and to seek out new ideas and solutions. The text provides examples of innovative practices and discusses the factors that can hinder or promote innovation. It also mentions the need for a supportive culture that encourages risk-taking and experimentation.

5. The fifth part of the document discusses the importance of maintaining a strong ethical foundation. It emphasizes that ethical behavior is not only the right thing to do but also a key factor in building trust and credibility. The text outlines various ethical principles and provides guidance on how to apply them in different situations. It also discusses the consequences of unethical behavior and the importance of holding individuals and organizations accountable.

6. The sixth part of the document discusses the importance of continuous learning and development. It highlights that the only way to stay competitive in a rapidly changing world is by constantly acquiring new knowledge and skills. The text provides suggestions for creating a learning culture, such as offering training opportunities, encouraging self-learning, and providing feedback. It also discusses the benefits of continuous learning for both individuals and the organization as a whole.

7. The seventh part of the document discusses the importance of building strong relationships with stakeholders. It recognizes that an organization's success is often dependent on the support and cooperation of its stakeholders, including customers, suppliers, and the community. The text provides strategies for building and maintaining these relationships, such as regular communication, transparency, and mutual respect. It also discusses the importance of understanding the needs and interests of different stakeholders and how to address them effectively.

8. The eighth part of the document discusses the importance of having a clear vision and mission statement. It explains that a well-defined vision and mission can provide a sense of direction and purpose for the organization. The text provides guidance on how to develop these statements, emphasizing the need for clarity, inspiration, and alignment with the organization's values. It also discusses how a clear vision and mission can help to attract and retain talent and to guide decision-making.

9. The ninth part of the document discusses the importance of having a solid financial plan. It explains that a financial plan is essential for understanding the organization's financial health and for making informed decisions about its future. The text provides guidance on how to develop a financial plan, including identifying revenue sources, estimating expenses, and setting financial goals. It also discusses the importance of monitoring financial performance and making adjustments as needed.

10. The tenth part of the document discusses the importance of having a disaster recovery plan. It recognizes that organizations are often vulnerable to various types of disasters, such as natural disasters, cyberattacks, and human errors. The text provides guidance on how to develop a disaster recovery plan, including identifying potential risks, establishing backup procedures, and testing the plan. It also discusses the importance of having a clear communication plan in place for emergencies.



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